

Hif. to put a person under the influence of a vow; to prohibit, forbid. Keth. VII, 1 אשורו לו המדייר if one vows that his wife shall derive no benefit from him. Ib. שלם השעור וכו' if a man (by confirming her vow) subjects his wife to a restriction from tasting &c. Y. ib. 31^b אשורו מדורים (not חבירו) can a man forbid his wife that which belongs to the necessities of life? Ib. bot. להשאיל שלא להייהרש if he, by means of a vow, forbade her to lend to her neighbors a winnow or a sieve. Ned. III, 3 חבירו הכירו if his friend urged him under a vow to dine with him. Naz. IV, 6 בנו בניור אהו מדייר has power to make his (minor) son a Nazarite; a. fr.—Transf. to make inaccessible. B. Bath. 22^a או כחלי מדייר, v. מדייר.

Hof. to be forbidden by a vow; to be subjected to the influence of a vow. Gitt. 35^b ברבים שו' a votary prohibition imposed on a person in public; ib. 36^a; a. e. Ned. IV, 1 המדייר הנאח מחבירו he who is forbidden, by his neighbor's vow, to derive any benefit &c. Ib. 46^a דיה אחד מהם מודר וכו' if one was forbidden &c., expl. 'forbidden through his own vow', v. supra. Ib. V, 4 המודר he against whom the vow was directed is forbidden (all benefits). Ib. I, 1 מודרני ממך I will be (as if) subjected to a vow of thine forbidding me any benefit at thy hands. Ib. 5^a מודר אני ממך לא משועינא וכו' I will be *muddar* (kept distant) from thee' may mean, I will not talk to thee; a. fr.

נדר I ch. same. Targ. Num. XXX, 8; a. fr.—Ned. 22^a if thou hadst known... wouldst thou have vowed? Ib. 24^a ארעה דהכי wouldst thou have made the vow, if thou hadst known this. Ib. לא נדרתי I should not have vowed. Ib. 9^a לא נדרתא I will not vow; a. v. fr.

As. as preced. *Hif.* Ib. 21^b לברחה דאברהם who forbade her daughter all benefits from her. Ib. 24^a אוריה the host urged the guest with a vow; אוריה the guest caused the host to invite him with a vow. Ib. 22^a אוריה מי אוריה wouldst thou have forbidden her? Gitt. 36^a אוריה ר' whom R. A. forbade to teach. Keth. 70^b אתריתן thou hast put me under restrictions; a. fr.

נדר II (transpos. of נדר, cmp. מדר) to run down (v. Peshit. Mic. I, 4).

Pa. to roll down. Targ. O. Gen. XXIX, 3; a. e., v. נדר.

As. same. Targ. I Kings XIV, 10 Var. ed. Lag., v. נדר. I.—V. מדר, מדרון.

נדר m. (b. h.; נדר) vow. Kinn. I, 1, v. נדרה. Ned. II, 3 there is a vow within a vow, i. e. if one repeats the vow to be a Nazarite, it is a double vow. Ib. 8^a גזיל נדר וכו' (by saying so) he has made a great vow to the God of Israel; a. v. fr.—Y. Sabb. II, 5^b bot. the vow is annulled, i. e. the ban is rescinded.—*Pl.* נדרים, constr. נדרים. Ned. I, 1, v. נדרים. Ib. III, 1 ארבע נדרים four sorts of vows have the scholars declared not to be binding; נדרים נדרים, v. נדרים. Ib. XI, 1, a. fr. נדרים נדרים vows referring to privation of the necessities of life; a. fr.—*N'darim*, name of a treatise,

of the Order of Nashim, of Mishnah, Tosefta, Talmud Babli a. Y'rushalmi.

נדר III, *נדר* ch. same. Targ. Jud. XI, 36. Targ. Num. XXX, 3; a. fr.—Ned. 8^b, v. נאלי. Ib. רבינא דיה לה. Snh. 109^b נדרתי וכו' the wife of R. had made a vow. Snh. 109^b נדרתי וכו' I have vowed; a. fr.—*Pl.* נדרתי, נדר. Targ. Ps. LXXXVI, 12. Targ. Num. XXX, 12; a. fr.

נדר m. (preced.) *he who vowed*. Targ. O. Lev. XXVII, 8 ed. Lisb. (ed. Berl. a. oth. נדר, corr. acc.; ed. Amst. נדר; Y. נדר).

נדר, v. next w.

נדר m. (preced. wds.) *one went to make vows*. Yalk. Sam. 143; Midr. Sam. ch. XXVI נדר.—*Fem.* נדרתי. Keth. 71^a, a. e. אי אפשי באשה נדרתי I will not live with a woman in the habit of vowing; Y. ib. VII, 31^b bot. נדרתי (אפש).

נדר, v. נדרשיר.

נדר, v. נא I.

נדר, v. נדר.

נדר (b. h.) [*to drive an animal, to lead, conduct; to demean one's self; to be guided by, be wont to; to apply, be practiced*. Keth. 108^b נדרתי, v. נדרתי. Hull. VII, 1 נדרתי, v. נדרתי. Sifra Tsav, Par. 11, ch. XVIII לדריה which intimates that this order should be preserved at all times. Pes. IV, 1 מקום שנהגו וכו' where it is a local usage to &c. Meg. 6^b נדרתי בשני וכו' all laws that apply to the second (Adar) apply also to the first. Ib. 5^b, a. e. נדרתי נדרתי נדרתי נדרתי things which are permitted, but which some treat as forbidden; a. v. fr.—Ab. Zar. 54^b נדרתי, v. נדרתי (ראש)—נדרתי, v. נדרתי. Yalk. Num. 764 נדרתי נדרתי he applied oils and baths.

Hif. same, esp. 1) *to drive, direct; to take possession of an animal by driving*. Kil. VIII, 2 נדרתי, v. נדרתי. Ib. 3 נדרתי the driver of heterogeneous animals. B. Mets. I, 2 נדרתי נדרתי one rode (the animal that was found), and the other directed it (by leading). Ib. 8^b נדרתי נדרתי the rights of the driver as against those of the leader. Ib. נדרתי נדרתי when the rider drives by means of his heels. Ib. נדרתי נדרתי there are two ways of driving; a. fr.—B. Bath. V, 1 נדרתי נדרתי and all the implements needed for directing the ship; a. e., v. נדרתי. 2) *to lead, conduct*. Ber. 35^b נדרתי נדרתי combine with the study of the Law a secular occupation; Yalk. Deut. 863 נדרתי. Snh. 92^a נדרתי נדרתי a manager that leads a community with gentleness, will be privileged to lead it in the days to come (of resurrection); a. fr.—Tosef. Bets. II, 15 נדרתי נדרתי made it a custom among the Jews in Rome &c.—נדרתי נדרתי to assume airs of superiority. Sot. 13^b; a. fr.

Hithpa. 1) *to conduct one's self*. Sifré Deut. 323 נדרתי נדרתי נדרתי נדרתי conduct yourselves towards one another in charity; a. fr.—2) *to be conducted*. Y. B. Kam. VI, 5^c top נדרתי נדרתי נדרתי נדרתי a wind by which the world

is maintained, i. e. an ordinary wind, opp. של אונסים a calamitous wind (Bab. ib. 60^a מצורח v. מציא).—3) *to move*. Gen. R. s. 66 'מנהג ביה' moves with her (Israel) from tent to tent.—V. נהג.

נְהִיג, **נְהִיג** ch. same. Targ. Lam. I, 8. Ruth IV, 7. Targ. Koh. X, 4.—Part. pass. נְהִיג; *pl.* נְהִיגִין. Targ. Y. Ex. XXXIX, 37.—Ber. 22^a; Hull. 136^b נְהִיג כהני וכו' the world follows in practice the opinion of these three elders &c. Gen. R. s. 33 נְהִיג ביה יקרא he began to do him honor (= h. כבוד h.).—Part. pass. as ab. *accustomed*. Y. Pes. IV, 30^e sq. נְהִיג אינו מנהג ... נְהִיגִין (not נְהִיגִין) that custom of the women not to do ... is no binding custom; ib.^d top נְהִיגִין. Y. R. Hash. II, 58^b top נְהִיג אינו חכמה is that your custom, to annoy your superiors?; a. fr.

נְהִיג, v. נהג.

נְהִיגָנָה pr. n. pl. *Nahāwand*, a Median town south of Ecbatana (v. Neub. Géogr. p. 377, a. Sm. Dict. Geogr. II, 495^a s. v. Orontes). Kidd. 72^a 'the cities of Maday' (II Kings XVIII, 12) נְהִיגָנָה וכו' that means N. and her neighbors; ... the forts of the Moschi &c.; Yeb. 17^a נְהִיגָנָה (corr. acc.). Kidd. l. c. נְהִיגָנָה, v. נְהִיגָנָה (v. Neub. Géogr. p. 372, sq.).—[Our art. נְהִיגָנָה needs correction; נְהִיג must be sought in Media.]

נְהִיגָנָה, constr. of נְהִיגָנָה.

נְהִיגָנָה, **נְהִיגָנָה** c. (נְהִיג) *light; eye-sight*. Targ. Job. XVIII, 6. Targ. Prov. IV, 18. Ib. ed. Lag. נְהִיגָנָה (oth. ed. נְהִיג). Targ. Ps. XVIII, 29 (ed. Lag. נְהִיג). Targ. Prov. VI, 23 נְהִיג; a. fr.—Pes. 2^a (expl. Gen. I, 5) נְהִיג קריית רומנה a. fr.—Pes. 2^a (expl. Gen. I, 5) נְהִיג קריית רומנה the Lord called the light and appointed it over the service of the day. Ib. 7^b נְהִיגָנָה torch-light; נְהִיגָנָה candle-light; נְהִיגָנָה whose light is very strong; נְהִיגָנָה whose light is very small (of limited range). Ib. 8^a; Hor. 12^a נְהִיגָנָה, v. נְהִיגָנָה I. Lam. R. to I, 1 נְהִיגָנָה (1 חדר כותל) נְהִיגָנָה the olive tree (in thy dream) means light &c. Ber. 52^b נְהִיגָנָה בנורא fire contains only one sort of light. B. Kam. 83^b נְהִיגָנָה perhaps the law says (Ex. XXI, 24), he deprived him of his eye-sight, let him be deprived of his eye-sight?—Kidd. 24^b נְהִיגָנָה good (normal) eye-sight, נְהִיגָנָה defective sight; a. fr.—[Y. Orl. II, 62^e top נְהִיגָנָה rich of light, euphem. for *blind*. Ber. 58^a. Lev. R. s. 34. Y. Peah VIII, end, 21^b, v. infra; a. e.—*Pl.* נְהִיגָנָה, נְהִיגָנָה, נְהִיגָנָה. Targ. Gen. I, 14; 16; a. fr.—Ber. l. c. נְהִיגָנָה there is a combination of lights in fire, v. נְהִיגָנָה. Pesik. R. s. 21 נְהִיגָנָה I created two lights for thee, thy father and thy mother; a. fr.—נְהִיגָנָה (א) נְהִיגָנָה, v. supra. Y. Peah V, end, 19^a (ref. to Prov. XXIII, 10, quot. in Mish. ib. V, 6 by 'those going up' are meant those who went down from their estates (reduced to poverty), as the blind are euphemistically called rich of light. Y. Keth. I, 25^a bot. [read:] נְהִיגָנָה באינשי דצווחין לסמייתא נְהִיגָנָה one of the blind men (whom the charitable honored by inviting them to their tables).

נְהִיגָנָה, **נְהִיגָנָה** pr. n. m. *N'horay*, name or title of several persons. Sabb. 147^b; Erub. 13^b נְהִיגָנָה וכו' his name was not N., but ... and he was named N., because he enlightened &c. Naz. IX, 5; a. fr.—[Y. Ber. III, 6^a bot. נְהִיגָנָה וכו' N., sister of &c., v. נְהִיגָנָה.]

נְהִיגָנָה I f. (נְהִיג) *affection of the eye-sight occasioned by lightning*, prob. *Gutta Serena*. B. Mets. 78^b, expl. נְהִיגָנָה, v. נְהִיגָנָה (Rashi נְהִיגָנָה, Ms. R. 2 נְהִיגָנָה).

נְהִיגָנָה II pr. n. f. *N'horitha*, legendary name of one of queen Esther's maids, attending on Wednesdays (v. Gen. I, 14). Targ. Esth. II, 9.

נְהִיג I (b. h. נְהִיג; cmp. נְהִיג) *to move; to be in commotion* (cmp. Syr. נְהִיג, P. Sm. 2295).

Ilhpe. נְהִיגָנָה *to follow eagerly*. Targ. I Sam. VII, 2. Targ. Jer. III, 17 נְהִיגָנָה (some ed. נְהִיגָנָה; h. text נְהִיגָנָה). Ib. XXX, 21 (h. text נְהִיגָנָה). Targ. Hos. II, 18; ib. III, 3; a. e.—Targ. Is. LIII, 5 נְהִיגָנָה וכו' ed. Lag. (ed. Wil. נְהִיגָנָה) and when he pursues (is eager for) &c.

נְהִיג II m. (b. h.; v. preced.) *commotion; lamentation, elegy*. Lam. R. to IV, 11, v. נְהִיגָנָה. Y. Pes. VIII, 38^b; Y. M. Kat. I, 80^d top, v. נְהִיגָנָה; a. e.

נְהִיג or **נְהִיג** II (= נְהִיג; v. נְהִיג) *let it be, granted, admitted*. Yoma 64^a נְהִיג נְהִיג even if I admit that. B. Kam. 76^a נְהִיג נְהִיג granted that R. S. holds &c.; a. fr.

נְהִיגָנָה, v. נהג.

נְהִיגָנָה pl. n. m. *N'hilay*. Taan. 6^a (Ms. M. נְהִיגָנָה; v. Rabb. D. S. a. l. note).

נְהִיגָנָה, v. נהג.

נְהִיגָנָה f. (נְהִיג) *cooing, expression of love*. Pesik. R. s. 21 (play on נְהִיגָנָה, Is. LI, 12) נְהִיגָנָה שניחמכם [מאורח] הִנֵּה שְׁנִיחֲמָכֶם for the sake of that love to which you gave expression &c.; Yalk. Is. 336; Pesik. Anokhi, p. 140^a נְהִיגָנָה שניחמכם (corr. acc.; v. Bub. a. l. note).

נְהִיגָנָה f. (נְהִיג) *braying*. Targ. Y. Gen. XXX, 16.

נְהִיגָנָה, v. נהג.

נְהִיגָנָה pr. n. m. *N'hira* (*Light*), allegorical name of the Messiah. Lam. R. to I, 16 (ref. to Dan. II, 22).

נְהִיגָנָה (b. h.), *Pi*. נְהִיגָנָה *to quiet, support, lead* (v. Del. Proleg., p. 17 sq.). Num. R. s. 12 (interpret. Ex. XV, 13) נְהִיגָנָה בִּיחֻלָּם בִּיחֻלָּם דְּהוֹרָה וכו' he supported them for the sake of the Law which they accepted, until the sanctuary was erected.

נְהִיגָנָה (Syr. נְהִיג, P. Sm. 2336; cmp. נְהִיג I) *to shake, sift* (cmp. Am. IX, 9). Bets. 29^b נְהִיגָנָה וכו' נְהִיגָנָה the wife of R. J. sifted flour (on the Holy Day) on the back of &c., v. נְהִיגָנָה I; a. e.—Part. pass. נְהִיגָנָה, נְהִיגָנָה. Hull. 51^b. נְהִיגָנָה sifted ashes (which bake and harden when piled up). Ber. 6^a. Taan. 9^b נְהִיגָנָה (עִיבָה) 'a sifted cloud', a form of light and scattered clouds.

נָהָם (b. h.; v. נָהַר I) *to be agitated; to make a noise*. Ber. 32^a וְכִּי אֵרִי לִנְהָם וְכִי the lion does not get excited over a heap of straw but over a heap of flesh, i. e. plenty produces haughtiness. Yalk. Jer. 277 (play on נָהָם, Jer. XIX, 2) שְׁקוּלוֹ שֶׁל חֲיוֹנִיק נִנְהָם וְכִי for the voice of the child shrieked under the fire; a. fr.

Pa. נִנְהָם same, esp. *to coo* (in love, longing &c.). Ber. 3^a מִנְהָמָה cooing (in mourning) like a dove. Pesik. R. s. 21, a. e., v. נִנְהָמָה.—Midr. Till. to Ps. CVI, 9 מְנַחֵם עֲלֵיהֶם 9 נִנְהָם (not) כְּנֻחֲמֵי יָם (adapted fr. Is. V, 30) he roared over them &c.; Yalk. Ps. 864 נִנְהָם.

נָהָם, נָהָם ch. same. Targ. Prov. V, 11. Targ. Is. XXXVIII, 13. Ib. 14; a. e.—Hull. 59^b קָלָא דִּרִּי (not) נָהָם (he roared once; Yalk. Am. 541.

נִתְּמָא m. (dialect. for לִחְמָא) *bread*. Bets. 16^a רַבִּי בִּנְיָמִין who eat bread with bread i. e. use farinaceous food to go with bread, instead of herbs &c.; (Ned. 49^b לִחְמָא לִחְמָא). Ber. 35^b (Ms. F. לִחְמָא); a. fr.—Constr. נָהָם. B. Kam. 97^a; Gitt. 12^a כִּרְסִיָּה (Ar. נָהָם), v. פִּרְסָא.—Trnsf. (with ref. to לִחְמָא, Gen. XXXIX, 6; v. Gen. R. s. 86, end, quot. s. v. נִשְׁתָּן) *marital intercourse*. Nidd. 17^a.

נִתְּמָה f. (b. h.; נָהָם) *excitement, shrieking, roaring*. Lam. R. to I, 19 נִתְּמָה בְּיָדָם the shrieking of their children (passed through the fire). Midr. Till. to Ps. CVI, 9; Yalk. Ps. 864, v. נָהָם. Yalk. Prov. 959 (ref. to Prov. XX, 2) נִתְּמָה שֶׁל הַקֶּבֶד the roaring (anger) of the Lord.

נִתְּמָה/נִתְּמָה ch. same. Targ. Ps. XXXII, 3 (h. text שִׁנְיָה).

נִתְּפִכְנִיתָא f. (נִתְּפִי) *perversity*. Targ. Prov. I, 32 (ed. Lag. 'מחפ' Ms. 'מחפ').

נִתְּקַן (b. h.; emp. נָהָם) *to shout, esp. to bray*. Cant. R. to I, 1 דָּמִיר לִתְּקַן וְהִיא וְכִי when the ass brayed, he (Solomon) knew what his braying meant; Koh. R. to I, 1; Yalk. Kings 175.

נִתְּקַן ch. same, *to cry, groan* (for hunger). Targ. Job XXIV, 12 (h. text נִתְּקַן). Ib. XXX, 7 (Ms. נִתְּקַן).

Pa. נִתְּקַן *to bray*. Y. Dem. I, 21^d hot. שְׂרִייתָ מִנְתְּקָא (the ass) began to bray.

נִתְּרָה (b. h.; v. נָהַר) *to break forth, shine* (v. נִתְּרָה I). *Hif.* נִתְּרָה *to enlighten*. Erub. 13^b; Sabb. 147^b נִתְּרָה, he enlightened the eyes &c., v. נִתְּרָה.

נִתְּרָה I ch. same, *to shine*. Targ. O. Gen. XLIV, 3 (Y. נִתְּרָה). Targ. Job XVIII, 5; a. fr.—Taan. 10^a נִתְּרָה וְכִי when the clouds are bright, their waters are little. Pesik. Ekha, p. 123^a נִתְּרָה דִּינָא וְכִי let justice shine before thee like this lamp; Yalk. Is. 258 נִתְּרָה דִּינָא וְכִי let my case shine &c.; Sabb. 116^b נִתְּרָה נִתְּרָה let thy light (wisdom) shine (prob. to be read: נִתְּרָה); a. fr.—*Part. pass.* נִתְּרָה; f. נִתְּרָה; pl. נִתְּרָה; a) *bright, clear*. Lev. R. s. 19 נִתְּרָה אֵינִי מַה נִּי בְּאֵפִי how my learning shines on my face (makes me look well); Yalk. Prov. 964 נִתְּרָה (corr. acc.). Y. Sabb. VIII, beg. 11^a אִפִּי נִתְּרָה his looks

were bright.—Ber. 58^b לִי שְׂבִילִי וְכִי the paths of the heavens (the courses of the heavenly bodies) are as clear (well-known) to me as the streets &c.; a. fr.—b) *knowing clearly, remembering*. Y. Taan. I, 64^a bot. נִי אֵת כִּי הָיִינוּ וְכִי dost thou remember when we were standing &c.?; Y. Meg. III, 74^b bot. Y. Keth. V, 30^a top נִי דְּהָיִינוּ וְכִי (insert) dost thou remember that thou &c.? Y. Orl. II, 62^c top [read:] נִי אֵת דְּאִמְרִינוּ אֵת וְכִי dost thou remember that you, thyself and R. J., said &c. Y. Naz. V, end, 54^b נִי הָיִינוּ אֵת וְכִי we remember that an old man was here &c.; Y. Ber. VIII, 11^b bot. נִי אֵת; Gen. R. s. 91 נִי (corr. acc.); Koh. R. to VII, 11. Hull. 54^a לִדְרוֹכִי לִדְרוֹכִי dost thou not remember (recognize) that student &c.? Ib. 93^a נִי I remember. B. Bath. 91^b; a. fr.—[R. Hash. 34^b נִי, v. נִתְּרָה].

Af. נִתְּרָה, *Pa.* נִתְּרָה 1) *to give light, shine; to illumine, brighten, make shine*. Targ. O. Gen. I, 15 (Y. לִמְנִתָּא). Targ. Num. VI, 25; a. fr.—Y. Yoma III, beg. 40^b מִנְהָרָא וְכִי, v. פִּרְקָא I; Y. R. Hash. II, beg. 57^d. Y. Taan. III, 66^d bot. וְהִיא מִנְהָרָה... וְהִיא מִנְהָרָה we hear that when he entered the Temple court, it used to shine; נִתְּרָה he entered, and it shone. Cant. R. to V, 11 וְכִי לִי נִתְּרָה it (the Law) brightened my countenance by night. Sot. 6^a וְכִי 'and he enlightened our eyes (by evidence) from our Mishnah; a. fr.—2) *to recall to memory, remember*. Y. Peah III, 17^d bot. וְכִי ר' אִימִי וְכִי whereupon R. I. recalled (that he had heard the same tradition), and rescinded his decision. Y. Kidd. I, 61^a bot. וְכִי it struck him (that he had forgotten to hear his grandson's lesson), and he left the bath house &c.; a. e.—*Part. pass.* נִתְּרָה.. מִנְהָרִין אֵת מִנְהָרִין לִי לִי Gen. R. s. 33 מִנְהָרִין לִי לִי pl. מִנְהָרִין; you do not remember that poor man, I will remember him.

Itpe. נִתְּרָה 1) *to be brightened, enlightened*. Targ. Y. Gen. III, 7. Targ. Ps. XXXIV, 6.—2) *to come forth*. Cant. R. to IV, 1 נִתְּרָה, v. נִתְּרָה, נִתְּרָה, v. נִתְּרָה.

נִתְּרָה m. (b. h.; v. נָהַר) *river, stream, canal*. Ex. R. s. 15 עַר נִתְּרָה אֵשׁ a river of fire (v. נִתְּרָה). Gen. R. s. 16 נִתְּרָה אֵשׁ as far as the river (Euphrates) goes, goes the border of the land of Israel. Shebi. VI, 1 נִתְּרָה מִכִּזִּיב וְכִי from Kezib to the river (N'har Mitsrayim); a. fr.—*Pl.* נִתְּרָה. Gen. R. l. c. (ref. to Gen. II, 10) וְהִיא לְאַרְבַּע נִי אֵת וְכִי it does not say, 'and it divided into four rivers' but 'into four heads'. Ib. נִי, v. אִינְתִּינִי, v. אִינְתִּינִי. Bekh. 55^a נִי לְמִטָּה וְכִי all other rivers are lower than the three (mentioned Gen. II, 11, sq.), and these three are lower than the Euphrates; a. fr.—נִתְּרָה in pr. n. of rivers, e. g. נִי פִקּוּר, v. respective determinants.

נִתְּרָה, נִתְּרָה, נִתְּרָה ch. same. Targ. Jon. II, 4. Targ. Gen. II, 10; a. fr.—Gen. R. s. 16 נִתְּרָה בְּנִיחָא build (me a house) on the (western) banks of the river. Gitt. 60^b נִתְּרָה לִנְהָרִין קָא מִתְּקִיל לִנְהָרִין he spoils our portion of the canal. Ib. נִי כַּפְשִׁיָּה לִינִי let the canal run its natural course (and those above have no right to dam it before those below have used it for irrigation). Hull. 18^b (prov.) נִי נִי every river has its own course, i. e. each place has its own usages; ib. 57^a; a. fr.—*Pl.* נִתְּרָה. Targ. Gen. I. c. Targ. Ex. VIII, 1.—Y. Sabb. VII, 9^a top, a. e., v.

נִחְרָא I; a. fr.—Fem. forms: נִחְרָא, נִחְרָא, נִחְרָא. Targ. Is. XLIII, 19. Targ. Ps. XXIV, 2; a. e.—Taan. 25^a וְכִי נִחְרָא thirteen rivers of balsam oil; a. e.—in pr. n. of canals or places, e. g. נִחְרָא אֲבָא *N'har Abba*, Sabb. 140^b; v. respective determinants (v. Berl. Beitr. Geogr. p. 47).

נִחְרָא II, pr. n. *Nahāra* (v. preced.) 1) בַּב בִּבְנֵי *Bab Nahāra* (River Gate), name of a canal or bay containing salt water. Succ. 18^a; Ab. Zar. 39^a.—2) פִּי נִחְרָא *Pum Nahāra* (River Mouth), name of a town. Kidd. 72^b, a. e., v. דְּחִיבָא. Yeb. 17^a; a. fr.

נִחְרָא III m. *brightness*, v. נִחְרָא.

נִחְרָאִיל pr. n. pl. *N'harbel*, in Babylonia (v. Neub. Géogr. p. 395). Hull. 87^b; 136^a מִנִּי (יִסְדִּי) מִנִּי.—Denom.

נִחְרָאִיל m. pl. of *N'harbel*. B. Mets. 104^b. Snh. 17^b where it is said, 'those (scholars) of N'harbel taught', it alludes to &c. Bets. 8^b.

נִחְרָאִי pr. n. pl. *N'hard'a, Nehardea* (Wood-River), 1) a place in the Arabian desert. Targ. Y. Deut. II, 26.—2) a town in Babylonia, renowned as the seat of a college founded by Samuel. Ber. 58^b. Snh. 17^b וְכִי דִּינִי דְּנִי by 'the judges of N.' is meant &c.; וְכִי דִּינִי דְּנִי by 'the Amoraim of N.' is meant &c.; a. fr.—Denom.

נִחְרָאִי m. of *Nehardea*. Y. Pes. V, 32^a bot.—*Pl.* נִחְרָאִי. Bab. ib. 62^b.—Chald. נִחְרָאִי. B. Mets. 104^b (Ms. M. נִחְרָאִי); B. Bath. 70^b; a. e.

נִחְרָא, v. נִחְרָא.

נִחְרָא (= נִחְרָא) *itself, it indeed*. Y. Kil. IX, end, 32^d וְהָיָה נִחְרָא (= נִחְרָא) this, indeed, is 'interlaced' (v. נִחְרָא). Y. Naz. III, end, 52^d, v. נִחְרָאִי. Y. Yeb. X, 11^a bot. וְהָיָה נִחְרָא (= נִחְרָא) is this the lighter case?

נִחְרָא I (b. h. נִחְרָא) pr. n. pl. No (Thebes), in Egypt. Pesik. Vayhi, p. 63^b וְכִי נִחְרָא אֲלֶכְסַנְדְּרִיָּא No is Alexandria; Pesik. R. s. 17 וְכִי נִחְרָא אֲלֶכְסַנְדְּרִיָּא (corr. acc.); v. Targ. Nahum III, 8.—V. אֲמִינִי II.

נִחְרָא II, נִחְרָא *beauty*, v. נִחְרָא.

נִחְרָא pr. n. pl. *N'vay*. Tosef. Shebi. IV, 8 וְכִי נִחְרָא ed. Zuck. (Var. נִחְרָא, נִחְרָא) the district of N. in northern Palestine; Y. Dem. II, 22^d top נִחְרָא (prob. נִחְרָא).—Sabb. 30^a וְכִי נִחְרָא (Ms. M. נִחְרָא) R. Tanhūm of N. (?).

נִחְרָא (b. h.; cmp. נִחְרָא) *to spring forth, flow*.—V. נִחְרָא. *Hif.* נִחְרָא *to cause to flow, be fluent*. Lev. R. s. 16, end (ref. to Is. LVII, 19) וְכִי אִם הִנְיָבִי וְכִי if one's lips are fluent in prayer &c. (Y. Ber. V, end, 9^d תְּנוּבָה... עֲשָׂאוּ).

נִחְרָא I m. (preced.) *growth, bud*. Targ. Hos. VIII, 7; IX, 16.

נִחְרָא II (b. h. נִחְרָא) pr. n. pl. *Nob*, 1) a town in Benjamin. Snh. 95^a וְכִי הַחֵטִּי'ת הַזֶּה the (unexpiated) sin committed at Nob (I Sam. XXII, 19). Ib. וְכִי הַחֵטִּי'ת הַזֶּה on thy ac-

count were the inhabitants of Nob, the sacerdotal city, massacred; a. e.—2) a place in the district of Tyre (v. Hildesh. Beitr., p. 22, note 167). Y. Dem. II, 22^d top.

נִחְרָאִיקוֹס m. (Numidicus) *a Numidian ass*. Y. Kil. VIII, 31^c נִחְרָאִיקוֹס Ar. (some ed. נִחְרָא; corr. acc.); Y. Sabb. V, beg. 7^b לִגְרָסָא (corr. acc.); v. לִיבְרָקוֹס.

נִחְרָאִיל f. (נִחְרָא) *unripe fruit*, esp. *date, fruit falling off unripe*. Y. Maasr. I, 48^d bot. נִחְרָאִיל it is unripe fruit (and not yet subject to tithes).—*Pl.* נִחְרָאִיל. Midr. Till. to Ps. XIV וְכִי הָיָה לַיהוָה... לְהַשְׁרִיחַ הַיָּד הַזֶּה the Lord will cause him (Esau-Rome) to drop like unripe fruit which drops from the tree—*Esp. nob'lotha* *an inferior quality of dates* (which generally fall off unripe). Dem. I, 1 וְכִי הָיָה לַיהוָה Ber. VI, 3, expl. ib. 40^b וְכִי הָיָה לַיהוָה (v. נִחְרָאִיל), and חֲמִירִי דִּיקָא (v. נִחְרָאִיל I). Y. ib. VI, 10^c top וְכִי רָאָה אֶת הַיָּד הַזֶּה when one sees *nob'lotha* which fell off, one says, 'blessed be the faithful Judge'. Tosef. Dem. I, 1 וְכִי הָיָה לַיהוָה.. the unripe dates which are sold with the palm; Y. ib. I, 21^c bot. Tanh. B'midb. 15 מִדָּה מִדָּה as the palm bears good dates and inferior ones &c.; Num. R. s. 3, beg. חֲמִירִי חֲמִירִי (read רִשְׁוִי'ן) (a. e.—b) (transf.) *an inferior variety*. Gen. R. s. 17 וְכִי מִיתָה אֶת הַיָּד הַזֶּה a variety of death is sleep, of prophecy, dream &c.; ib. s. 44; Yalk. ib. 23; 77; Yalk. Sam. 139. Ib. וְכִי אֶת הַיָּד הַזֶּה a variety of the upper (divine) light is the globe of the sun, of the upper wisdom, the Law.

נִחְרָא, v. נִחְרָא.

נִחְרָא m. (נִחְרָא) *dryness*. Targ. Job XXX, 30. Targ. Y. Lev. XI, 37.

נִחְרָא, v. נִחְרָא I, II, a. נִחְרָא.

נִחְרָא m. (b. h. נִחְרָא; נִחְרָא) *splendor, light*; esp. (sub. נִחְרָא) *the planet Venus*. Num. R. s. 21; Tanh. Pinh. 14.—Pesik. R. s. 20 וְכִי הָיָה נִחְרָא.

נִחְרָא ch. same, וְכִי הָיָה נִחְרָא *the planet Venus*; v. נִחְרָא.

נִחְרָא, v. נִחְרָא.

נִחְרָא m. (נִחְרָא) *prolongation*. Targ. Prov. III, 2; 16 ed. Lag. (oth. ed. נִחְרָא); v. נִחְרָא.

נִחְרָא, v. נִחְרָא.

נִחְרָא (b. h.; cmp. נִחְרָא) *to move, be unsteady; to escape*. Sabb. 63^b וְכִי נִחְרָא; v. נִחְרָא.

Hof. נִחְרָא *to be removed*. Part. מִנְיָן. Yalk. Esth. 1059 (adapted from II Sam. XXIII, 6) מִן מִשְׁכַּן הָיָה מִן הָאֵשׁ they took a chip (of a pillar) removed from there (the palace).

נִחְרָא ch. same, 1) *to move, be unsteady*. Targ. Is. XXIV, 19; a. e.—Part. נִחְרָא; נִחְרָא; f. נִחְרָא; pl. נִחְרָא. Targ. I Kings XIV, 15. Targ. I Sam. I, 13.—Eruh. 46^a וְכִי הָיָה מִן הָאֵשׁ the waters in the cloud are constantly in motion. Keth. 15^a וְכִי הָיָה מִן הָאֵשׁ these (the caravans) are unsteady, opp. נִחְרָא stationary (v. נִחְרָא ch.). Zeb. 73^b וְכִי הָיָה מִן הָאֵשׁ and the reason why v. infra.—Ber. 59^b וְכִי הָיָה מִן הָאֵשׁ

their eyes are unsteady. Kidd. 72^a ר' רוח . . . רייני דובא כ' נירא when he saw a Persian on horseback, he said, this is a restless bear. B. Bath. 25^b חורא נירא אפרניה his cottage shook; a. e.—2) (with ר) *to shake the head, sympathize*. Targ. Job II, 11. lb. XLII, 11 וניירי

Af. מָנִיר 1) to scare. Targ. O. Lev. XXVI, 6 מָנִיר (Y. מְנִיר; a. fr.—2) *to shake*, (with רִישָׁא or בְּרִישָׁא) *to shake the head*; *to nod.* Targ. Zeph. II, 15. Targ. II Esth. I, 2. Targ. II Kings XIX, 21; a. e.—Snh. 95^a וּמְנִיר בְּרִישֵׁיתָּ and shook his head (in derision).

Ithpa. אִתְּפָא *to be chased, scattered.* Zeb. 73^b נִכְבְּשִׁינָהוּ Rashi (Ms. M. רִנִּינִינִי, ed. רִנִּינִי; corr. acc.) let us force them to scatter.

בֹּדֶר c. (b. h. נִזָּר; preced., v. Ges. Thes. s. v. נִזָּר) leather bottle, skin. Ges. R. s. 53 (ref. to Ps. LVI, 9) בְּאֹרֶתָּהּ בַּעֲלָהּ ḡ as (thou didst to) that woman carrying the water bottle (Hagar); Yalk. Ps. 774 רָזָר; Yalk. Gen. 94. Hull. 14^b, v. עֲבָקָה. Lev. R. s. 6 חֲבִיטִין הָאֵלֶּם אֲחֻזָּה הִיָּה רָזָר וְהָיָה רָזָר they administer an oath to a person by the book of the Law and bring before him blown-up (empty) hides, to intimate, yesterday this hide was filled with sinews and bones and now it is empty, so will he who wantonly causes his neighbor to swear become empty &c. Mekh. B'shall., Shir., s. 6 (ref. to מִדָּה נִזָּר צִירוֹ רָזָר Ex. XV, 8) as a tied-up skin stands and neither lets (air) escape nor receives any &c.; Yalk. Ex. 248 רָזָר; a. e.—P. גִּזְרוּרִים. Lev. R. l. c. נִפְחָרִים ḡ, v. supra. Y. Taan. IV, 69^b תּוֹפְחִים נִפְחָרִים ḡ; Lam. R. to II, 2 נִפְחָרִים נִזָּר מִנִּזְחָרִים ḡ (narrowing the appearance of being filled with water). Ab. Zar. II, 4; a. e.

כֹּדֵא ch. same. Targ. I Sam. XIX, 13; 16 רִיעִיזָא a cushion of kid-skin (h. text כְּבִיר חֲזִיזִים).

נודיין m. pl. (perh. from their shape, v. preced.) *Nodiin*, name of a superior variety of *olives*. Y. Peah VII, 20^a זיתין (not זית) Ib. ררכן ליתרון בב' (not בב') they are usually examined to see whether there are *Nodiin* among them.

נִדְרָא v. (נִדְרִי), נִדְרִיָּא

בִּדְרֵן, v. בִּדְרֵךְ.

נִיחַ *to be pleasing*, v. **נִיחַ**.

נָתַח I m., (=נָתַח) *becoming, handsome*. Arakh. III, 1
 אֶרְבֵּי שָׁנִים אֶתְנַחֵם אֶתְנַחֵם אֶתְנַחֵם אֶתְנַחֵם אֶתְנַחֵם Ar. (ed. נָתַח) the handsomest in Israel, v.
 נָתַח Naz. I, 1 נָתַח Mish. (Bab. ed. נָתַח; Y. ed. נָתַח)
 I will be handsome (like the Nazarite).

נֶחֱדָה II m., נֶחֱדָה f. (b. h. = נֶחֱדָה, v. נֶחֱדָה II) *marked-off place, circle, dwelling*. Y. Ber. IX, 13^c bot. (ref. to Jer. XXV, 30) בְּשִׁבְלֵי נֶחֱדָה on account of his (destroyed) dwelling (the Temple); Midr. Till. to Ps. XVIII. Mekh. B'shall., Shitt., s. 3 (ref. to ואֲנִיחֶנּוּ, Ex. XV, 2) וְאִירָא לִי אֵלֶּא כֹ' (not נֶחֱדָה) *naveh* means the Temple (ref. to Ps. LXXIX, 7, a. e.). Sot. 9^a (ref. to Ps. XXXIII, 1) נֶחֱדָה חֲדָה אֵלֶּא אֵלֶּא תִּקְרֶה נֶחֱדָה אֵלֶּא read not *nāvah* (becoming) but *v'eh* of glory, i. e. a dwelling of glory is that of the righteous (which no human

hand is permitted to destroy). Ib. 47^b (ref. to Hab. II, 5) שֶׁלֹּא יִהְיֶה אֶפְרַיִם בֵּן שֵׁשׁ he will not be pleasing (popular) even in his own household; B. Bath. 98^a; Yalk. Hab. 562. Keth. XIII, 9 מוֹצִיאִין מִן הַרְעָה לִּי הִרְעָה וְכו' a husband may compel his wife to move with him from a worse to a better house (and style of living). Ib. הִנֵּה הִרְעָה בֹרֵךְ, v. בָּרַךְ. Ib. 110^b הִרְעָה לִּי אֶת־חֵירוֹי including even a change from a better to a worse household; Arakh. 3^b.—Trnsf. *climate; health*. Gen. E. s. 64 [read:] שָׁנָה ... לֵאמֹר הִרְעָה הָאֵרֶץ why did they not forbid (as unclean) the air of Gerariké? Because its climate is bad; Y. Shebi. VI, 36^c bot. וְהָיָה עֵזָה נִירָה, Ib. מִפְּנֵי מַה לֹּא גִזְרוּ עַל הָרֹחַ . . שֶׁבִּירָקָה וְכו' but there is Gaza whose climate is healthy. Y. B. Bath. II, 13^c top נִירָה רַע הֵיאָר (prob. to be read: הֵיאָר) a tree makes the neighborhood unhealthy; v. לִיר 2.

III נָהֵב, נָהֵב pr. n. pl. *Naveh*, east of Gadara in Galilee (v. Neub. Géogr. p. 245). Lev. R. s. 23, a. e., v. תַּמְשִׁישׁ — Ruth R. to II, 19 שִׁילָא נִירוּת (י; Lev. R. s. 34 נִירוּת. — Y. Shebi. VI, 36^b bot. חוּטָא דִּלְהַן the line passing N. [prob. Neveh in Perea].

נוֹתָהּ m. (נָתַתָּה) custom; according to the custom of the world, *ordinarily, naturally*. Y. Ber. I, 2^d top, v. אֲנִינְקִי. Gen. R. s. 70, end; a. fr.

בְּחֹרֶר, v. בִּדְעָרָא.

בִּזְיָה, בִּזְיָה v. בִּזְיָה, בִּזְיָה.

נָוִיָּא m. (nauta, ναύτης) *seaman, sailor*.—*Pl.* נְוִיָּים. נְוִיָּיִן. Gen. R. s. 12 וְאָח"כ הוּא מַעֲבִיר עֲלֶיהָ and finally (when the ship is finished) he places sailors upon her; וְנִוְיָהֶם וְנִוְיָהֶם *v'notchem* (Is. XLII, 5) allows the reading *v'navtchem* (and their (the heavens') sailors); Yalk. Is. 314 חֲמִשִּׁיתָא (corr. acc.).—Chald. *pl.* נְוִיָּיָא. Koh. R. to III, 6.

נַבְטָאִי m. (נַבְטָאִיָּא) *Nabatean*. Gen. R. s. 48; Yalk. ib. 82.—V. נִיבְטָאִי.

נָוֹל m. (next w.) *contemptibility, degeneracy*. Tanh. Vayesh'eb 1 (וַיִּוֹל) להוריע נָוֹלִים to make their meanness known.—Pl. נְוֹלִים. Ib. וְנִוְלֵיהֶם to let people know their origins and their degeneracy.

נִוּל, נִוּל (cmp. נָבַל) *to be disfigured, look repulsive; to degenerate*. Tosef, Sot. XIV, 7 אוֹלָה וְנִוּלָה (Var. וְנִבְלָה) *becomes more and more corrupt*.

Pi. לְנִתּוּלָהּ to disfigure; to disgrace. B. Bath. 154^a לְנִתּוּלָהּ... you are not permitted to disgrace him (to search a corpse for tokens of maturity). Sot. I, 6 לְנִתּוּלָהּ מִמֶּנָּה כְּדִי לְנִתּוּלָהּ we divest her (of all jewelrý) in order to disgrace her. Ned. 66^a שְׂדֵה־עֵינִי מִנִּתּוּלָהּ.. שְׂדֵה־עֵינִי Israel's daughters are handsome, it is only poverty that makes them appear homely. Sifrē Deut. 240 (ref. to נִתּוּלָהּ, Deut. XXII, 21) לֹא 'מִנִּתּוּלָהּ כִּלְבֵּר יִתּוּלָהּ she has disgraced not only herself but all virgins of Israel; a. e.—Part. pass. מִנִּתּוּלָהּ. מִנִּתּוּלָהּ (מִנִּתּוּלָהּ). Y. Pes. VI, 33^a, sq. מִנִּתּוּלָהּ (מִנִּתּוּלָהּ). זֶבֶח מִנִּתּוּלָהּ (not זֶבֶח מִנִּתּוּלָהּ) a repulsive (putrid) sacrifice (Sabb. 116^b מִנִּתּוּלָהּ מִנִּתּוּלָהּ).

Naz. IV, 5, a. e., v. אָפֶשׁ. Tosef. Sot. II, 3 דריה ברוקה she (by refusing to drink the searching waters) is already searched and disgraced, i. e. has admitted her guilt. Y. M. Kat. III, beg. 81^c. מל' that they may not enter the Sabbath with neglected hair; a. e.—Kidd. 30^b אם פגע בכ' מי' זה וכו' if that ugly one (the tempter) meets thee, drag him to the house of learning, i. e. overcome evil inclinations by study.

וּמַלְכוּתָא אֵלֶּיָא וְנָוֵלָא I ch. same. Sot. 47^b נָוֵל, נָוֵל v. preced.

Pa. as preced. Pi. Ib. 8^b נָוֵל לָהּ וכו' she since the law requires her disgrace (by stripping her upper body), can there be any question as to these (jewels)? Hull. 11^b נִינְוֵלֵיהּ we may dishonor his body (by a post-mortem examination); a. e.

Ithpa. as preced. Ib. נָוֵלָא קָא he would be disgraced (by autopsy, v. supra). B. Bath. 8^b קָא מִינְוֵל וכו' the one (put to death by the sword) is disgraced &c. Ib. 154^b לֵינְוֵל וְלִינְוֵל let him be disgraced (by autopsy, v. supra); a. e.—V. נִינְוֵלֵיהּ.

נָוֵל, נָוֵל II (denom. of next w.) to weave. Snh. 95^a קָא נִוֵּלָא; קָא נִוֵּלָא (Ms. M. נִוֵּלָא; early ed. נִוֵּלָא; Ms. F. נִוֵּלָא, v. Rabb. D. S. a. l. note) was weaving. Gitt. 34^a נִוֵּלָא she was sitting and weaving.

נָוֵל, נָוֵל III I m. (v. בָּל ch. 2) loom, also the web on the loom. Targ. Is. XXXVIII, 12 נָוֵל (read: נָוֵל; ed. נָוֵל, corr. acc.; oth. ed. נָוֵל) as from the loom (as the web) of the weavers.—Y. B. Bath. II, 13^b bot. מִינְוֵל וְדִּינְוֵל to place one loom in the space between two neighboring walls. Bab. ib. 13^b יִרְעָא פִּילְבָא וְדִּינְוֵל understands the spindle and the loom (spinning and weaving).—Pl. נָוֵלֵיהּ. Y. I. c. (ed. Krot. דִּינְוֵל, corr. acc.), v. נִינְוֵלֵיהּ.

נָוֵלָא II pr. n. f. Navla. B. Mets. 67^a אַרְיָא אַרְיָא (Rashi) thou and N. are relatives (and she will surely restore the field to thee whenever thou art able to redeem it). Ib. כָּל אַרְיָא וְלִי אַרְיָא כִּמְכָרָא דְעִרְיָא וכו' Ms. M. (v. Rabb. D. S. a. l. note 80) in every case when such an expression as 'thou and N. are relatives' is used, the seller relies on it &c. [Oth. opin. 'נ', a colloquial expression for 'a certain person', as our 'N. N.', both male and female; v. Koh. Ar. Compl. I, p. XXI].

נָוֵלָא f. h. (a Chaldaism) = נָוֵלָא I. Meil. 18^a שְׁכֵן עִימָא for it (a small piece of cloth) may be used to tie around the weaver's frame (Rashi: to tie around the weaver's finger when he puts up the frame; Var. נָוֵלָא, v. נָוֵלָא).

נָוֵל, Pesik. R. s. 17, v. נָוֵל I.

נָוֵלָא, Gitt. 69^b bot. נָוֵלָא צִימְרָא some ed., read: נָוֵלָא, v. צִימְרָא.

נָוֵלָא, v. נָוֵלָא.

נָוֵלָא, m. pl. (ναῦς) ships, ship-building. Gen. R. s. 16 Ar., ed. בנימוסין, v. בנימוסין II.

נָוֵלָא, v. נָוֵלָא.

נָוֵלָא, v. נָוֵלָא.

נָוֵל (cmp. לָוֵל) to twist, twine; to weave. Part. pass. נָוֵל Kil. IX, 8 (expl. נָוֵלָא) a substance (of wool and linen) which is hackled and fulled, or spun, or twined (R. S. woven); Sifré Deut. 232; Yeb. 5^b; a. e.—Nidd. 61^b עַד שִׁירָא שִׁיעַ שְׂוִי וכו' until it is fulled and spun and twisted (or woven).—Y. Kil. IX, end, 32^d וְנָוֵל מִוֹרֵר we might have thought, but to twist (wool and linen) is permitted.

נָוֵל ch. same; part. pass. נָוֵל. Targ. Y. Deut. XXII, 11 (ed. Vien. גִּי, corr. acc.).

נָוֵלָא, Snh. 95^a early ed., v. נָוֵל II.

נָוֵל, נָוֵל, v. נָוֵל.

נָוֵל (b. h.) to rest, lie; to be at ease, rest satisfied.—Sabb. 7^b וְהִלְכָה וְנָתְתָה וכו' if one threw an object higher than ten handbreadths, and in its course it came to rest in a little hole. Ib. וְנָתְתָה עַל גְּבִיּוֹ and he threw an object and it came to rest on it. Gen. R. s. 25 שְׁעִמְדָא כִּינְוֵלָא when Noah rose, they rested (submitted to man's rulership; Yalk. Ohr. 1072 נִינְוֵלָא; Yalk. Gen. 42 נִינְוֵלָא he appeased them); ib. וְכִינְוֵל שְׁעִמְדָא כִּינְוֵלָא and when Noah rose, they remained undisturbed in their graves; Yalk. Ohr. I. c. נִינְוֵלָא.—Meg. 25^b, a. fr. בְּרִכְוֵת וכו' blessings rest upon his head. Sabb. 152^b, a. e. שְׁוֵנְתָהּ וכו' let thy mind be at rest, for thou hast set my mind at rest; a. fr.—Part. נָוֵל, נָוֵל, f. נָוֵלָא, pl. נָוֵלָא; a) נָוֵלָא (a) rest- ing. Gen. R. s. 11 יִרְדָּם אַתָּם מִיָּדֶיךָ you rest. Y. Erub. III, end, 21^c, a. fr. נָוֵלָא שְׁוֵנְתָהּ whose souls are at rest; a. fr.—b) pleased. Ab. III, 10 כָּל שְׂרִידָא דְּבִרְיוֹתָא דִּימְנָא וכו' in whom the mind of man finds pleasure, the mind of God finds pleasure. Shebi. X, 9; a. fr.—V. נָוֵלָא.

Hif. נָוֵלָא (fr. נָוֵל) 1) to set at rest; to set down, place. Gen. R. I. c. (ref. to Gen. V, 29) וְנָוֵלָא וכו' either let him be called Noah, then it ought to read, 'he shall set us at rest', or Nahman &c. Sabb. I. c. שְׁוֵנְתָהּ וכו' v. supra; (Snh. 30^b שְׁוֵנְתָהּ וכו' v. Rabb. D. S. a. l. note 20). Hull. 91^b וְנָוֵלָא צִימְרָא וכו' let this righteous man rest his head on me.—B. Kam. III, 1. B. Mets. VI, 6 נָוֵלָא put it down before me (I will take charge of it). Sabb. 21^b נָוֵלָא עַל פֶּתַח וכו' to place it over the entrance &c.; a. fr.—2) to leave; to leave alone; to allow. B. Bath. IX, 1 בְּנִים וְדָ' בְּנִים וכו' if a person died and left sons and daughters. Ib. 3 לָנָהּ שְׂוֵלָא לֵי אַבִּי see what our father left us. Snh. 30^a מִנְּהוּ שְׂוֵלָא לֵי אַבִּי money which his father had left him (without telling him where it was deposited). Pesik. R. s. 26; Yalk. Ps. 884 דִּינְוֵלָא וכו' J., our father, wilt thou leave us there (in Babylonia, without a prophet)?—Bets. 30^a, a. fr. לָנָהּ לֵי אִשְׂרָאֵל leave Israel alone (let them do as they please). Yoma I, 4 לֹא הָיוּ מְנִיחִים אֹרְחוֹ וכו' they did not let him eat much. Ab. Zar. 10^b נָוֵלָא וכו' v. נָוֵלָא. Ib. 17^a לֹא דָ' זִנְתָהּ וכו' he did not forego a single prostitute &c. Ex. R. s. 30 לֹא דָ' שְׂוֵלָא he allowed no opportunity to pass without

tormenting him; a. v. fr.—3) *to relieve, remit*. Ab.Zar. 13^a a day on which the idol grants a remission of duties. Ib. וְיָנִיחַ יְיָ... וְיָנִיחַ יְיָ... to him who will take a wreath and place it on his head (in honor of the deity), he will allow a remission &c.; a. fr.—4) *to wish rest* (to a deceased); *to bless the memory of*. Yalk. Ex. 411 מזכירין ומניחין there are those who are mentioned and blessed (opp. משחקין); Ex. R. s. 48 מזכירין ומניחין; (Tanh. Vayakh. 4 מזכירין ומשכחים) [Midr. Sam. ch. I we mention and *let alone*, neither praising nor blaming by mentioning the ancestry].—5) *to give pleasure*. Gen. R. s. 16 לְהַנִּיחוֹ וְכ' to give him pleasure, to protect him &c.

Hof. to be put down, rested. Sabb. 4^a, a. fr. קלושה an object intercepted in the air (crossing an area, v. לשוה) is considered as having rested there, v. אָלִיחוֹ. B. Mets. III, 4, a. e. ירוא מניח וכו' still lies (undisposed of), who-soever desires to obtain it &c. Kidd. 66^a ומניחה כרובה וכו' it (the Law) is wrapped up and lies in the corner, whosoever wishes to study &c.; a. fr.

Nif. to be released; to be rested. Cant. R. to VII, 5 and the exiles will come and rest under it; (Yalk. Is. 334 וְיִחְיוּ; Yalk. Zech. 575 וְיִחְיוּ). Y. Ber. V, end, 9^d וכו' בניו אני בטוח I am confident that the son of... will recover from his illness. Gen. R. s. 13 they are relieved (out of danger). Yalk. Chr. 1072, v. supra; a. e.

נָח ch. same. Targ. Gen. II, 2 וְנָח. Targ. II Sam. XXI, 10 נָחָה; a. fr.—Part. נָחָה, נָחָה. Targ. Y. Num. XXIII, 24 נָחָה; (Ms. נָחָה); a. fr.—B. Mets. 88^a נָחָה the storm subsided. Ib. נָחָה נפשיה when his soul was at rest (when he was dead). Ib. נָחָה נפשיה let me rather die, than be delivered &c. Ib. נָחָה נפשיה on the day when he died. Keth. 104^a, a. fr. נָחָה נפשיה—is dead. Yoma 20^b נָחָה נפשיה leave it alone, sir (be no longer my interpreter). Sabb. 3^a bot. נָחָה נפשיה Ms. M. (v. Rabb. D. S. a. l. note) his body had been resting (and he lifted it from the ground in moving). Ib. 5^b נָחָה נפשיה is it possible that water (running down an incline) is at rest at any time?; a. v. fr.

Af. to give rest, to assuage. Targ. O. Deut. III, 20 וְיָנִיחַ (ed. Vien. וְיָנִיחַ); Y. וְיָנִיחַ. Targ. Ezek. XXIV, 13; a. fr.—Targ. II Chr. XV, 15; XX, 30 וְיָנִיחַ (ed. Lag. וְיָנִיחַ; fr. וְיָנִיחַ, v. supra).—Ber. 28^b וְיָנִיחַ רעיונו to quiet the mind of &c.—[Lev. R. s. 32, a. e. וְיָנִיחַ, v. preced.]—2) *to rest, put down; to leave alone*. Targ. Ex. XXXII, 10 וְיָנִיחַ (O. ed. Vien. וְיָנִיחַ; ed. Berl. וְיָנִיחַ). Targ. Jud. VI, 18; a. fr.—Sabb. 6^a וְיָנִיחַ ליה when he sets it down. Keth. 47^b וְיָנִיחַ ליה he must let them lie (store them); a. fr.—Part. pass. וְיָנִיחַ; f. וְיָנִיחַ; pl. וְיָנִיחַ. Hull. 46^a bot. וְיָנִיחַ ליה where were they placed (at the time of death)?; a. fr.

Ithpa. to be relieved, recover. Targ. Y. Lev. XXVI, 35.

Ithpe. to be laid down, placed. B. Bath. 14^b וְיָנִיחַ ליה (Rashi וְיָנִיחַ, v. supra) it was placed by the side; a. e.—2) (v. וְיָנִיחַ) *to be satisfactory*. Kidd. 45^b

it was agreeable to him. B. Bath. 129^a וְיָנִיחַ ליה Ms. R. (v. Rabb. D. S. a. l. note 60; ed. וְיָנִיחַ, v. וְיָנִיחַ) one of thy arguments has been satisfactorily disposed of for us.—Contr. וְיָנִיחַ.—אִינַח (a dialectical term) *this might be right, acceptable, might do well*. Sabb. 5^a וְיָנִיחַ ליה this might be acceptable with regard to a covered private ground, but &c. Ib. 132^b וְיָנִיחַ ליה this may apply to an adult, but &c.; a. fr.

נָח m. (b. h.; preced.) *rest; satisfaction*. Tosef. Sot. XIV, 10 וְיָנִיחַ ליה and there is no rest in the world for Israel; Sot. 47^b וְיָנִיחַ ליה there is no satisfaction (to the Lord) in the world.

נָח II m., נָחָה f. (preced. wds.) 1) *pleasing, kind*. Ab. III, 12 וְיָנִיחַ ליה be quick (to serve) to thy superior, and kind to youth; Y. Taan. II, 65^b hot. מפני מה האיש נָח easily angered and easily reconciled, opp. קשה. Yalk. Deut. 845 וְיָנִיחַ ליה it is easy to acquire an enemy, but hard to acquire a friend; נָח ליה it is easy to be brought up to the platform of the court, but hard to come down (be acquitted); a. fr.—Pl. נָחָה, נָחָה. Gen. R. s. 90 וְיָנִיחַ ליה it is good (better) (3.—רָפָע, v. וְיָנִיחַ, v. וְיָנִיחַ). Yalk. ib. 148 וְיָנִיחַ ליה it would have been better for man not to have been born at all than &c. Sabb. 56^b וְיָנִיחַ ליה it would have been better for that pious man, had he been a slave in an idolatrous temple, only that it might not be written about him &c.; a. fr.

נָח III pr. n. m., v. נָח.

נָחָה, pl. נָחָה, v. נָחָה.

נָחָה ch. (b. h.; cmp. נָחָה a. מִינֵה) *to shake*.

Af. to scare. Targ. Y. Lev. XXVI, 6, v. נָחָה ch.

נָחָה, Y. Maas. Sh. II, 53^c וְיָנִיחַ ליה a corruption, prob. a corrupt tautography of וְיָנִיחַ ליה and ib. שליטת מוכן ומוכן.

נָחָה, v. preced.

נָחָה, v. next w.

נָחָה m. pl. 1) (notaria) *indictments*. Ex. R. s. 31 and when he read the indictments against him, he said, And he lives yet?—2) (notarius, -ii) *clerks*. Sot. 35^b וְיָנִיחַ ליה (notary) they sent their clerks who peeled off the lime and copied the inscription; Y. ib. VIII, 21^d וְיָנִיחַ ליה Tosef. ib. VIII, 6 וְיָנִיחַ ליה ed. Zuck. (Var. נָחָה, oorr. acc.).—[Sifré Num. 157 וְיָנִיחַ, v. נָחָה].

נָחָה m. (νотари́он, sub. μεθόδος, S.) *stenographer's method, abbreviation*. Sabb. XII, 5 וְיָנִיחַ ליה if one wrote (on the Sabbath) one letter as an ab-

abbreviation (e. g. ק' for קריב). Ib. 105^a לשון the acrostic
 method of speech (ref. to המון אב, Gen. XVII, 5, בתור, אב,
 (זמן, חסן, מלך, חביב, אב, v. אב, a. fr.—Transf.
 לשון by a mere hint. Deut. R. s. 2, v. קידוש

נָהַר I (b. h.) *to be becoming, pleasing*. Sot. 47^b,
a. e. **נִהַר**, v. **נִהַר** II.

Hif. 1) *to beautify, adorn*. Y. Peah I, 15^b (ref. to Ex. XV, 2) לְקוֹרֵא אֶת בּוֹרְאוֹ ... וְכִי is it possible for man to beautify his Maker?; Mekh. B'shall., Shir., s.3 לְקוֹרֵא וְכִי; (Yalk. Ex. 244 לְהַשְׁווֹת לְקוֹנֵי, v. infra).—2) *to equal, adapt one's self to*. Sabb. 133^b (expl. וְאֵינוֹהוּ, Ex. I. c.) הוּי רִימֵי be like Him; Mekh. I. c. לוֹ נִרְמֵי let us be like Him. Yalk. I. c. לְהַשְׁווֹת לְקוֹנֵי ... וְכִי is it possible for man to equal his Creator?

Nif. הִתְפָּאֵר *to adorn one's self.* Mekh. l. c. לְפָנָיו, נִתְפָּאֵר.

Nithpa. נִתְּנָה to make one's self handsome, to be vain.
 Sot. I, 8 אֲבִשְׁלִים נִ' בְּשֵׁעָרוֹ Y. ed. (Mish. a. Bab. ed. 9^b נִתְּנָה)
 Absalom was vain of his hair.

Pi. **יְהַיֵּי** to beautify. Mekh. l. c. (ref. to **וְאֵלֵיהֶוּ**, v. supra)
וְהַיְיֵהוּ beautify Him, and praise the Lord
 before all nations (Yalk. l. c. **וְאֵלֵיהֶוּ**, v. **נִתְּנָה**).

נָרַח II, *Hithpa.* הִתְנַחַח *to fall away*, v. נִרְחַח.

נוֹא, נוֹא m. *beauty, ornament*. Kel. XIV, 2 עֲשָׂא לְטִי (לְנוֹא) he attached them for ornamentation. Yeb. 39^b לְשֵׁם נִי- who married his deceased brother's wife (v. רִיבְמָה) for her beauty (not with the intention of perpetuating his brother's name). Y. Maasr. III, end, 51^a לְנוֹיָהּ של אִי- בניוֹר to embellish the court. Zeb. 54^b (play on בניוֹר to engage in the embellishment of the world (consulting about building the Temple). Koh. R. to II, 12 וְיוֹא נִי (the nose) is man's beauty; Gen. R. s. 12 נֹאחַ (corr. acc.). Pesik. R. s. 31 לְנוֹא a handsome woman; a. fr.—*Pl.* לְנוֹא. Yalk. Cant. 988 בְּנוֹיָהּ (not בְּנוֹיָהּ, v. נֹאחַ.—2) נִי נִי נִי (= *dwelling, climate*. B. Bath. 24^b הַעִיר because of the health of the town (which suffers from trees; Rashi: because of the *beauty* of the town which requires an open space all around); Y. ib. II, 13^c top שְׂנִיָּא Y. Shebi. VI, 36^c bot. נִיָּה, v. נִי II.

נִזְאִי, pr. n. pl., v. נִזְרִי.

נְבִירָה, v. נְרִיָה.

נֶדֶךְ m. (נָכַח) *diminution, lesser portion*. Sifra M'tsor^a, Neg., Par. 3, ch. III (expl. תְּנִיחָה, Lev. XIV, 14) וְנֶדֶךְ נ' inside of the lesser helix, which is the anti-helix, v. גִּירָא.

נִכְזָרָא, v. נִכְזָרָא

נוֹכְרִיָּה, נוֹכְרִי, נוֹכְרָא, נוֹכְרָא m. ch. = h. כְּרִי. *strange; stranger; gentile.* Targ. Prov. VI, 1. Targ. O. Deut. XVII, 15; a. fr. — [Targ. Prov. XI, 17; XVII, 11 **נוֹכְרִיָּה** some ed., **נוֹכְרִיָּה**.] — Sabb. 65^b **גּוֹפֵס נוֹכְרָא** another person's body, v. **גּוֹפֵס אֶת הַנּוֹכְרִי**. Targ. Lam. V, 2; a. e. — **פֶּמֶה, נוֹכְרִיָּה, נוֹכְרִיָּה**. Targ. Ex. II, 22. Targ. Job

XIX, 17; a. e.—Esp. נִכְרִיָּה *a gentile woman*. Targ. Prov. V, 20; a. fr.—[Ib. XXVII, 4 נִכְרִיָּה Ms. *abomination* (Pesh. מְחַלְלָה, ed. נִכְרִיָּה).]—Pl. נִכְרִיָּה, נִכְרִיאָן. Targ. Gen. XXXI, 15 (not נִכְרִיָּה).

נוכריתא, v. preced.

נִיכָּתָן f. (נִכָּה) = h. נִשְׁךְ, *usury*. Targ. Prov. XXVIII, 8.

בִּרְאָה, בִּרְלָה, בִּרְלָה &c., v. sub 'בִּרְלָה.

רַיָּה, v. נוֹלַד.

נֹרִי, נֹרִי f. (נֹרִי I) *offensiveness; dunghill, cesspool.*
Ezra VI, 11. Dan. II, 5.

נִבֵּן I (denom. of נָבֵא, as נָבֵא, Jer. XXIII, 31) to speak, say. Cant. R. to I, 1 שָׁנָם, v. לְמַחֲלָל. Tosef. Ohol. IV, 14 נִבֵּן said he to me, Yes. Ib. נִבְּרִי said I; a. fr.—Part. נִבְּרָה. נִבְּרָה, fr. which (as in Chald.) נִבְּרִי (a. Yeb. XVI, 7 (122^a) וְנִבְּרִי (Y. ed. נִבְּרִי, *Pl.*) and I said to him. Ib. נִבְּרִי Bab. ed. (Y. ed. נִבְּרָה; Mish. אָמְרָה) said she. Gitt. VI, 7 נִבְּרִי וְנִבְּרִי (א.ר.) we said to the messenger; a. e.—Y. Yeb. XII, 12^a top יִנְבֵּר (ed. Krot. וְנִבְּרָה; Y. Naz. II, end, 51^a נִבְּרָה (Y. במד. I, 7 (71^a); Sifrē Num. 22 נָבֵא, נִבְּרִי.—Treat. Der. Er. ch. II וְנִבְּרִי הָיוּ הַמַּחֲנִיחִים וְהַמְּסַפְּכִים בְּיָדֵיהֶם when speaking.—[Tosef. Ohol. V, 12 נִבְּרִי ed. Zuck., oth. ed. נִבְּרִי, read: נִבְּרִי, v. נִבְּרִי II.]

נִיִּים II (b. h.) *to slumber*.

Hithpalp. הִתְחַנְמָם, *Nithpalp.* נִיתְחַנְמָם *to be drowsy; to nap.* Meg. II, 2 וּמִתְחַנְמָם or (he read the Book of Esther) while he was half asleep. Pes. X, 8 הִתְחַנְמָהּ if they napped (at the table), opp. גִּידְמוּ. Ib. 120^b; Meg. 18^b הָיָה דָמָא בְּתַנְחֻמָּהּ what condition is meant by *nithnammem?*, v. יָרָם. Yoma I, 7 בָּקַשׁ לְהִתְחַנְמָם if he showed a disposition to fall asleep; a. fr.—Koh. R. to V, 11 (in Chald. dict.) חָזַן עֲבָדָא וְיִמְךָ הָיוּ לֵיהּ the slave was overcome with drowsiness and fell asleep.

נרים, ch. same. Targ. Is. V, 27; a. e.—Part. נרים, נרים, Targ. Ps. CXXI, 3, sq. ימים Ms. (ed. נרים, נרים).—Erbh. 65^a מר מינים פורחא would you not take a little nap? Ib. ויניחם שובא... soon will come the days which are long and yet short (of deeds), when we shall have a long sleep. Pes. 120^b מר נאים קא נאים were you asleep?, v. infra. Yeb. 24^b, a. fr. כי ניים ושכיב וכ' Rab must have said so when he was sleepy and going to bed; B. Kam. 47^b; 65^a (Ms. M. נאי, v. נאי). Snh. 7^a נרימא, v. נרימא.

Paup. ארץ במנוחה *to be drowsy; to doze.* Pes. l. c. ארץ במנוחה *Ms. O. (ed. incorr., v. Rabb. D. S. a. l. note 90) no, I was dozing. Kidd. 17^b, v. ארץ במנוחה.—Esp. to be in a comatose condition, be dying.* Mot. Kat. 28^a ארץ במנוחה *יהיה כי הוא מת.* Kidd. 72^a *bot. Ar. כי היה ארץ מת.* (נראה נפשיה) *when Rabbi was dying.*

Ithpalp. אִתְּפַלְפִּים, 'אִתְּפַלְפִּים to be drowsy. Targ. Ps. LXXVI, 6.
— Y. Yeb. I, 3^a bot. שָׂרִירָא מִתְּפַלְפִּינָא they began to be
drowsy. Y. Meg. II, 73^a bot.; a. fr.

נוֹמָא, v. נומי.

נוֹמָח, v. נום I.

נוּמוּרוּן, v. נומירון.

נומוֹס m. (νόμος) *law, custom*. Y.R.Hash. I, 57^a bot., v. אַגְרָפּוֹס. Lev.R. s. 7, end וקדוּסין הוא Ar.ed. Koh. (ed. נִימוֹס קְלוּסִים; corr. acc.) it is a law and a command.—Mostly נִימוֹס.

נוֹמִי f. (νομή, nome, *pl.* nomae) *corroding sore, ulcer*. Ab.Zar. 10^b וְכ' מִי שֶׁעָלָהּ לוֹ ז' וְכ' Ar.ed.Koh. (ed. נִימָא .. שְׁעָלָהּ, corr. acc.) if one has an ulcer on his foot, shall he have it cut and live, or let it go and die?—Gen. R. s. 46 עָלָהּ וְכ' (some ed. נִימִי) they have an ulcerating sore ..., and the physicians advice circumcision. Ib. (play on כְּנוּמִי הוּא תְלוּיָהּ בְּגוֹף Gen. XVII, 11) וְנִמְלָאָהּ (the prepuce) is like an eating sore hanging from the body. Sifrē Deut. 45 הִרִי אֶחָד מַעֲלָה נִימִי (corr. acc.) but if thou removest it (the plaster), thou wilt cause ulceration; Kidd. 30^b; a. e.

נוּמוּוּן, v. next w.

נוּמִירוּן, נוּמִירוּן f. (numerus, νοῦμερος, -ov, S.) *a division of troops*. Mekh. B'shall., s. 1 אֶחָד בְּטִילָה (not וְאֶחָד) not one division (of the Roman empire) is unemployed; Yalk. Ex. 230 נוּמִירוּן (corr. acc.).

נוּמִיחָא, v. נומחא.

נוֹמָס, v. נומס.

נוּמָחָא f. (num II) *slumber*. Targ. Prov. VI, 10 (some ed. נומחא).

נוֹן the letter *Nun*. Ned. 54^b, v. next w. Sabb. 104^a; a. e.—Pl. נוּנִין, Ib. 103^b.

נוֹנָא, נוֹן m. (contr. of נענע, v. letter נ; cmp. נון = נון) *fish*. Targ. Jon. II, 1; a. e.—Targ. Lev. XI, 17; Deut. XIV, 17 נוֹן סַמ־ךְ עֵינַיִן ז' סַמָּא לְעֵינַיִם 54^b—Ned. 54^b נוֹן תְּלִינִינָא, שלי נוֹנָא the succession of the letters *Nun, Samekh, 'Ayin* serves as an intimation, 'fish is a remedy for the eyes'. Gen. R. s. 11; a. fr.—Ab. Zar. 39^a ז' שִׁפְרִי (καλλιγῆθος) *sh'far nuna*, name of a fish of the genus *anthias*; קֶרֶשׁ ז' (ἐρεῶς) *K'dash nuna*, a name for *anthias*, called by some קֶבֶר ז' (Ar. קַבְרִינִיָּא, in one w.) *K'bar nuna* (Grave-fish); [for corr. vers., v. Rabb. D. S. a. l. note 70, a. Tosaf. a. l.]. Ib. נוֹנִיָּיִד, נוֹנִיָּא, נוֹנִין *Pl.* נוֹנִין (Ms. M. in two words).—*Pl.* נוֹנִיָּיִד Targ. Deut. IV, 18; a. fr.—Y. Naz. IX, 57^d, v. נוֹנִיָּיִד I.—Y. Ned. IV, beg. 39^c, v. נוֹנִיָּיִד; a. fr.

נוֹנִיָּה, נוֹנִי (נוֹנִי = נענע, v. preced.; cmp. נוֹנִיָּיִד, s. v. נוֹנִין) *to be tender, delicate*.

Hithpalp. הִתְנוּנִיָּה *Nithpa.* תְּתִנּוּנִיָּה *to become delicate, be failing, to fall away*. B. Kam. 91^a אֲמַדוּדִי וְהִיָּה מִתְנוּנָה מִתְנוּנָה 91^a (Ms. M. מִתְנוּנָה; ed. Sonc. מִתְנוּנָה) if the experts declared his injuries as curable (and the court assessed the damages accordingly), but he continues to be falling

away. Hull. 57^b מִתְנוּנָה וְהוֹלַכְתָּ (Tosef. ib. III, 9 מִכְחֶשֶׁחַ if the animal loses flesh, opp. מִשְׁכַּחֲתָּ. Sot. III, 5; ib. 6^a when she במחמתה דרך איברים 26^a (corr. acc.). Ib. 26^a מִתְנוּנָה is ailing all over the body (not suffering locally as predicted for the faithless woman, Num. V, 27); Y. ib. III, 19^a bot. הִתְנוּנָה.

נוֹנִי ch., *Hithpalp.* אֶתְנוּנִי same. Sot. 6^a הוּא מִתְנוּנָא she was falling away (before witnesses arose against her).

נוֹס (b. h.) *to flee*. Ex. R. s. 3 נֹס לָמָּה why did he flee (before the serpent)?.. Yalk. Ex. 237 מִצָּרִי שְׁדִּירָה מִצָּרִי (withersoever an Egyptian fled, the sea ran against him; Mekh. B'shall. 6 מִצָּרִים נָסִים; a. fr.

נוֹס ch., v. נָס.

נוֹעַ (b. h.) *to shake, move; to be tender*.

Pilp. נִעְנַע, נִי, 1) *to shake; to stir up, scare*. Tosef. Bets. I, 8 עַד שֶׁנִּעְנַע unless he stirred the bird up (the day before, by which act he made it his property and designated it for slaughtering); Y. ib. I, 60^c top. אֵלֶּא אִם כֵּן large enough to (hold it in his hand and) shake. Ib. 9 מִתְנוּנָרִים and at what passages of the Hallel did they shake (the Lulab)? Sabb. XX, 5 (141^a) לֹא יִנְעִנּוּ וְכ' (Bab. a. Y. ed. must not stir up with his hand the straw &c.; a. fr. כִּיִּן שֶׁנִּי רֵאשׁוֹ 28^b *to (shake) bow the head*. Ber. 28^b if he only bows his head (in prayer), it is sufficient. Yeb. 121^a נִעְנַעְתִּי לוֹ רֵאשִׁי and as each wave came, I dipped my head under (to let it pass over me). Ib. מִל' קִילֵי אִם ... יִנְעֲנֶה לוֹ רֵאשִׁי. Ib. וּמִנְעַנְעִים R. s. 37 and shook their heads (in derision, ref. to Ps. XXXII, 8).—Yalk. Prov. 953 וּמִנְעַנֵּעַ בּוֹ בְּקוּלֵי Ms. K. (v. Rabb. D. S. a. l. note 2); Tosef. ib. XII, 10 קִילֵי (Part. pass. מִנְעִנְעִין, *pl.* מִנְעִנְעִנִּי. Bets. 25^a the birds designated a day before the Holy Day by being tied or by being stirred up; ib. מִסְדִּירִין וְכ' birds found anywhere tied or stirred up are forbidden to be taken up (because somebody has taken possession of them); Tosef. ib. I, 10 וְהִמְנוּנִין (Var. וְהִמְנוּנִין, corr. acc.).—2) *to move in different directions, to introduce a surgical instrument*. Nidd. 25^b, v. סִבְכָּה I.

נוֹעַ ch. same, *to totter*. Targ. Ps. CVII, 27.

Palp. נִעְנַע *to shake*. Gen. R. s. 75, beg. רִמְנַעְנָה (רִמְנַעְנַעַת=), v. נַעַר.

נוֹעֵר, נוֹעֵר, נוֹעֵר, v. נעֵרן.

נוֹף (b. h.) *to move in the air, to soar*. [Yalk. Ps. 676 כִּהֵן מִנִּיהַ .. וּמִנִּיהַ 61^b *Hif.* הִנִּיף 1) הִנִּיף the priest places his hand under those of the owner of the offering and waves. Ib. מִנִּיפִין gentiles are not permitted to wave their offerings; אִין הַנְּשִׂיִם women are not permitted to wave their offerings &c. Ib. 3. וְיִינָהּ I might think that he must wave twice. Snh. VI, 1

gave the signal by waving a cloth; Succ. 51^b. Pesik. R. s. 41 (ref. to נִקָּה, Ps. XLVIII, 3) וְיִפְחַד שְׂדֵיָא the beautiful one (Israel) who is destined to swing (rule) the nations; Yalk. Ps. 755; Yalk. Ex. 417 (ref. to Is. XXX, 28); a. fr.—2) *to fan*. B. Mets. 86^a וְהִנֵּיפִי עָלַי v. הִנֵּיפִי, Y. Yoma I, 38^c וּמַנִּיפִין לְרַבּוּנֵיהֶם and fan their masters. Pesik. R. l. c.; Yalk. Ps. l. c. וְהוּבֵל מִנִּיפִין עֲלֶיהָ and all fan her (are subservient to her); a. e.

Pilp. וְהִנֵּיפִי לְהַנִּיחַ *to swing, fan*. Y. Ber. I, 2^d וְהִנֵּיפִי וְהוּבֵל וְהוּבֵל וְהוּבֵל וְהוּבֵל and the northern wind blew and set the harp swinging. Yalk. Ps. l. c. וְהִנֵּיפִי וְהוּבֵל וְהוּבֵל וְהוּבֵל (not רִגְלִיָּה) (the dew) which goes forth and makes her grain in the ear wave (bend with its weight); Pesik. R. l. c. וְהִנֵּיפִי וְהוּבֵל וְהוּבֵל וְהוּבֵל a sheet suspended as a banner (comp. מִשָּׁה).

Hithpol. וְהִנֵּיפִי 1) *to be winnowed*. Yeb. 63^a (addressing the ears in the field, in Chald. dict.) אֵי בְּמִנְפָּה תִּהְיוּפִי Ar., eh! thou desirest to be winnowed with the fan; [oth. vers. in Ar.: בְּמִנְפָּה תִּהְיוּפִי (not בְּמִנְפָּה) thou swingest thyself like a swing, v. infra]; ed. v. next w.—2) *to swing one's self; to soar; to be proud*. Ab. Zar. 24^b וְהִנֵּיפִי וְהוּבֵל rise (O Ark) in the &c., v. הִרָר; Gen. R. s. 54. Yeb. l. c., v. supra.

נִקָּה ch. same; part. נִקָּה. Yeb. 63^a וְהִנֵּיפִי וְהוּבֵל he saw them (the ears in the field) waving.

Ar. וְהִנֵּיפִי *to swing, wave, winnow*. Targ. Is. XIII, 2. Targ. Y. II Lev. VII, 30.—M. Kat. 16^b וְהִנֵּיפִי v. הִנֵּיפִי.

Hithpol. וְהִנֵּיפִי *to swing one's self; to be proud*. Yeb. l. c. (addressing the standing grain) אֵי בְּמִנְפָּה תִּהְיוּפִי Ar. (not תִּהְיוּפִי) swing thyself (be as proud as thou wilt): trading in business brings more profit than thou dost; ed. וְהִנֵּיפִי וְהוּבֵל how thou wast! swing thyself &c.; (Rashi וְהִנֵּיפִי, read: וְהִנֵּיפִי or וְהִנֵּיפִי).

נִקָּה I (b. h. נִקָּה) pr. n. pl. *Nof, Memphis* in Egypt. Pesik. R. s. 17; Pesik. Vayhi, p. 63^b, v. נִקָּה.

נִקָּה II m. (b. h.; נִקָּה) *boughs of a tree, swinging branches, summit*. Y. Ber. I, 2^c וְהִנֵּיפִי וְהוּבֵל (not נִקָּה) after all, not only its boughs in swinging, but even its main branches (extended over an area of &c.). Macc. II, 7 וְהִנֵּיפִי וְהוּבֵל a tree which stands within the limits (of the place of refuge), but whose branches spread beyond &c. Ib.; Maasr. III, 10 וְהִנֵּיפִי וְהוּבֵל the location of the branches decides the nature of the territory; Tosef. Arakh. V, 14 וְהִנֵּיפִי וְהוּבֵל Kidd. 40^b; a. e.—*Pl.* וְהִנֵּיפִי וְהוּבֵל, Num. R. s. 20 וְהִנֵּיפִי וְהוּבֵל he who is no expert (in felling trees) lops off the branches, each branch separately, and gets tired. Yalk. Ps. 755 (ref. to נִקָּה, Ps. XLVIII, 3) [read:] וְהִנֵּיפִי וְהוּבֵל she (Israel) is beautiful with her waving boughs when marching around the altar (on the Feast of Booths); Pesik. R. s. 41 וְהִנֵּיפִי וְהוּבֵל (corr. acc.; Friedm. emends נִקָּה וְהוּבֵל).

נִקָּה ch. 1) same. Targ. II Kings XIX, 30 (h. text פִּרְיָא). Targ. Ez. XIX, 10; a. e.—2) נִקָּה, q. v.

נוֹפֵי, Tanh. Ki Thissa 18, v. נִיפִי.

נוֹפֵי I *a jewel*, v. נִפֵּה.

נוֹפֵי II m. (נוֹפֵי; comp. אֶפְסֵי exchange, consideration. B. Kam. 99^b; Kidd. 48^b וְהִנֵּיפִי לֵה נִי מִשְׁלֹי if he gave her in addition a consideration (a small coin) out of his own.

נוֹפֵי, v. נִיפִי.

נוֹפֵה f. (b. h. נִפֵּה; denom. of נִפֵּה) 1) *sifted flour, flour-dust*; 2) *the net-like honey, honey-comb*. Sot. IX, 12 וְהִנֵּיפִי וְהוּבֵל the *shamir* ceased and the *nofeth tsufim*; ib. 48^b וְהִנֵּיפִי וְהוּבֵל what is meant by n. ts.? Fine flour which floats on (sticks to) the top of the sieve; (anoth. explan.) וְהִנֵּיפִי וְהוּבֵל two loaves stuck to opposite walls of the oven, which rise so that they touch each other; (anoth. explan.) וְהִנֵּיפִי וְהוּבֵל honey which comes from Tzofim (ed. הַצִּיפִּיָּה); Y. ib. IX, 24^b וְהִנֵּיפִי וְהוּבֵל. — Gen. R. s. 71 (play on נִפֵּה וְהוּבֵל) וְהִנֵּיפִי וְהוּבֵל (not נִפֵּה) is not mine the honey-comb itself? (allud. to Ps. XIX, 11); Yalk. ib. 127. Tanh. Ekeb I וְהִנֵּיפִי וְהוּבֵל for among all kinds of grain flour there is none more precious than the fine wheat flour which sticks to the sieve, but the words of the Law are more precious than it, for we read (Ps. l. c.), 'sweeter than honey and flour-dust,' Yalk. Ps. 676.—[Gen. R. l. c. וְהִנֵּיפִי וְהוּבֵל some ed., v. נִפֵּה.]

נוֹצֵר h., v. נִצֵּץ.

נוֹצֵר ch., v. נִיץ.

נוֹצֵה f. (b. h.; נִצֵּה; נִצֵּה) 1) [*growth*], *feathers, down*. Hull. III, 4 וְהִנֵּיפִי וְהוּבֵל if the down is lost, contrad. to Tosef. ib. III (IV), 18 וְהִנֵּיפִי וְהוּבֵל. Ib. VI, 11. Zeb. VI, 5 וְהִנֵּיפִי וְהוּבֵל he must remove the crop and the down-covered skin with the entrails that go along with it; ib. 65^a וְהִנֵּיפִי וְהוּבֵל 'with its plumage' (Lev. I, 16), he must take the plumage that covers it with the crop; Sifra Yayikra, N'dab., ch. VIII, Par. 7 וְהִנֵּיפִי וְהוּבֵל a. fr.—Sabb. 28^b וְהִנֵּיפִי וְהוּבֵל goats-hair,—2) comp. נִצֵּה *maw containing the faeces* (=קִירְקָבִין). Zeb. l. c. (expl. בְּנִצֵּה, Lev. l. c.) וְהִנֵּיפִי וְהוּבֵל he takes it (the crop) and takes the maw with it; Sifra l. c.

נוֹצֵה, v. נִצֵּה.

נוֹצֵה II, v. נִצֵּה.

נוֹצֵה* f. (v. נִצֵּה) *feathers, pinion*. Targ. Job XXXIX, 13 וְהִנֵּיפִי וְהוּבֵל (ed. Lag. וְהִנֵּיפִי וְהוּבֵל; Ms. וְהִנֵּיפִי וְהוּבֵל; [ed. Wil. וְהִנֵּיפִי וְהוּבֵל pelican (?)]).

נוֹצֵר m. *Nazarene, of Nazareth* (in southern Galilaea). —Jesus of N. Snh. 43^a Ms. M.; a. fr., v. נִשֵּׁי.—Ab. Zar. 7^b וְהִנֵּיפִי וְהוּבֵל Ms. M. (v. Rabb. D. S. a. l. note; ed. נִשֵּׁי א'). the day of the Nazarene (Sunday).—*Pl.* וְהִנֵּיפִי וְהוּבֵל Christians. Taan. 27^b וְהִנֵּיפִי וְהוּבֵל Ms. M. (ed. וְהִנֵּיפִי וְהוּבֵל; in some ed. the

entire passage omitted) on account of (in order not to be identified with) the Christians (v. Treat. Sof'rim ch. XVII, 5).

נזקין, Tosef. Toh. XI, 16, v. נזר III.

נזקא I *hole*, v. נקבא.

נזקבא II *female*. f. ch. = h. נקבה, female. Targ. Gen. I, 27. Targ. Lev. XXVII, 4; a. fr. — Y. Taan. IV, 69^a bot. Gen. R. s. 33, v. נזר II; a. fr. — Pl. נזקבין, נזקבין. Keth. IV, 11, v. בר II. Y. Khl. IX, 32^b; Y. Keth. XII, 35^a bot.; Gen. R. I. c., v. נזר II, a. e.

נזקבתא pr. n. pl., v. נקיפתא.

נזקד m. (b. h. נקר; נקר I) [*marker, accountant*], shepherd. Pesik. Shek., p. 12^b; ib. Eth Korb., p. 60^a; Pesik. R. s. 16; Tanh. Ki Thissa 5 רועה נזקד what is *naked* (II Kings III, 4)? A shepherd.

נזקד m. (נקד I; cmp. Arab. *naḳel* probus et justiponderi nummus) a stamped coin. Par. I, 3 קירדו נזקד Ben 'Azzai called it (the sheep between one and two years of age, when it is neither נבש nor נזל) a distinct coin; R. Yishm. called it 'counterfeit'; v. נזקד נזקא.

נזקדא, v. sub נזקד.

נזקל, Y. Yeb. X, 11^a bot., v. נז.

נזקניקא m. (lucanica) a sort of *sausages*. Y. Shek. VII, 50^c bot. (Bab. ed. VII, 2 נקניקא, Var. נזקא כי קא, נזקניקא, Ms. M. נקאני קא, read: נזקאניקא).

נזקנן, v. נקנן.

נזקנא, v. נקנא.

נזקשח m. (נשח) old, spoiled, esp. נזחמין a leavened substance unfit for food. Pes. 43^a בעיניה נזקשח spoiled leavened substance in its natural condition, opp. נזחמין in a mixture. Men. 54^a; a. fr. — [Ar.: נזקשא]

נזר as a verb, v. ניר I.

נזרא m. (v. נזר; cmp. a. מנל. מנל fire. Targ. Job XVIII, 5; a. fr. — Hag. 13^b; a. e. רינור, v. רינור. M. Kat. 12^b, v. נזרא. Ned. 62^b רנז a fire-worshipper (gheber). Ib. נזר fire temple, gheber-service; a. fr. — [Lev. R. s. 27, a. e. נזר ונזר, v. נזר ונזר.]

נזראות, v. נזא.

נזרח, Tosef. B. Kam. VII, 8, some ed., v. נזר II.

נזרי pr. n. m. *Nuri*, father of R. Johanan. Erub. IV, 5; a. fr., v. נזרן.

נזריחא f. (Syr. נזרח, Löw Pfl., p. 258) *Crow-foot* (Ranunculus). Hull. 59^a top Ar. (ed. מריחא), v. מריחא.

נזרתק, v. נתיק.

נזשקתא f. (נשק) *kiss*. — Pl. נזשקתא. Targ. Prov. XXVII, 6 (ed. Wil. נזשקתא).

נזתר, v. נזר.

נזבא m. *nizba*, supposed to be a *measure of length*, the height of a fist with the thumb. Men. 69^b רום נזבא Ms. M. (ed. כרובא, v. Rabb. D. S. a. l. note) a layer of wheat of the height of a *nizba*; [for oth. vers., v. נזבא].

נזח, v. נזר.

נזח (Syr. נזח, P. Sm. 2295; cmp. נזח II) *to be agitated; to roar, low* &c. Targ. Job VI, 5 ינזח Ms. (Bxt. ינזח Af.; ed. Lag. ינזח, ed. Wil. ינזח).

נזחא *to chide, rebuke*. Sabb. 48^a רבא נזחא Ms. M. (ed. רבא) R. chid him.

נזחא m. (preced.) *chiding off, stirring on, cry*. Pes. 112^b נזחא (Ms. M. נזחא, corrected into נזחא, v. Rabb. D. S. a. l. note) the cry with which to chase an ox away (or goad him on); נזחא the lion-hunter's cry; נזחא the sailor's cry, v. נזחא.

נזחא, constr. נזחא m. (נזח) *rebuke*. Targ. Koh. VII, 5.

נזחא (cmp. נזח I) *to be unsteady*. Lev. R. s. 10 לבו נזחא Ar. (ed. נזחא; Ex. R. s. 37, v. נזחא I) whose heart within him was unsteady (whose mind was unbalanced, who was wanton).

נזחא *to make unsteady*. Part. pass. נזחא, pl. נזחא, *staggering, reeling*. Pesik. Zutr. Haáz., ed. Bub. p. 115 שידו נזחא ... מפני הרעב (Deut. XXXII, 24) they shall be reeling and shall fall on the dunghill from hunger; Sifré Deut. 321 מאוירים ברעב (or מאוירים, read: מאוירים) staggering in starvation; Yalk. ib. 945 מנזחין, v. נזחא.

נזחא ch. same. Part. נזחא, pl. נזחא. Yoma 78^b נזחא Ar. shaky vessels (that cannot stand, and are used as toys), v. נזחא.

נזחא (b. h.; cmp. נזח II) *to be unsteady, shift*. Yoma 72^a נזחא that it (the breast plate) may not slip.

נזחא *to move, loosen; to remove*. Ib. נזחא, v. נזחא. Keth. 10^b נזחא (or נזחא); Hull. 7^a נזחא (or נזחא), v. נזחא II. — Part. pass. נזחא, pl. נזחא, *unsteady, reeling*. Yalk. Deut. 945, v. נזחא. [Ib. (ref. to נזחא, Deut. XXXII, 24) נזחא, read with Sifré ib. 321 נזחא *dragged along* in the dust, v. נזחא.]

נזחא, נזחא (b. h.; cmp. נזח, a. נזח, II) *to move, shake; to drip*.

נזחא *to sprinkle*. Yoma V, 3 וז' ממנו נזחא and sprinkled from it once upward &c. Ib. נזחא מנזחא, v. נזחא and he did not aim at definite points in sprinkling. Tosef. Toh. VIII, 12 נזחא שבה לנזחא who comes asking to be sprinkled upon; נזחא און נזחא עליו נזחא we do not sprinkle upon him &c. Par. XII, 8 נזחא לא נזחא he must not sprinkle upon

the spindle and the whorl separately; a. fr.—Transf. to have a cleansing influence. Tosef. Dem. I, 14; Tosef. Makhsh. III, 15 על נקי אחד אחד one clean person has a cleansing influence on one hundred unclean persons; Y. Dem. III, 23^c bot.

Hof. to be sprinkled. Par. I. c. הוא היה מניקה but if he has sprinkled (on each separately), it is sprinkled (the lustration is valid).

תְּנִיחָה, v. תְּנִיחָה.

תְּנִיחָה m. (b. h.; זיר) dish, pottage. Toh. II, 3 תְּנִיחָה a pottage containing T'rumah. Ib. 4 תְּנִיחָה a pottage containing sacrificial matter.

תְּנִיחָה f. (נזה) chiding, railing. Snh. 41^b מְנִיחָה... מְנִיחָה... (v. Rabb. D. S. a. l. note; Ms. M. מְנִיחָה) as you speak kindly, we have said many things about it (which we will tell you), but when you rail at us &c.

תְּנִיחָה, Targ. Y. Num. V, 28, v. תְּנִיחָה.

תְּנִיחָה, v. תְּנִיחָה.

תְּנִיחָה naziah, a substitute for תְּנִיחָה (v. תְּנִיחָה). Ned. I, 2. תְּנִיחָה m. pl. (v. next w.) seeds to be pressed for their oil. M. Kat. 12^b הוא לני דאית בהו (Ms. M. תְּנִיחָה) they (the sesame plants) are fit (for immediate use) for the seeds which they contain.

תְּנִיחָה f. pl. (cmp. זיץ, a. תְּנִיחָה I, II) beer in the process of brewing, brewage. Ab. Zar. 31^b. Pes. 20^a and the mnemonical word (for remembering the order of the objects named) is the brewing process ('vessel', 'eatable' (dates), 'liquid'). Ib. 113^a לבי ג' רחוט Ar. a. Ms. M. 2 (ed. סוריא) run to the brewery, v. תְּנִיחָה. Succ. 20^b תְּנִיחָה they (the mats) are fit for covering up the brewing vat. Keth. 6^a, a. e., v. תְּנִיחָה. B. Kam. 35^a לני פסקיה (פסקיה) he burst the vat open and drank the beer, and was cured.

תְּנִיחָה f. (נזה) anger, rebuke, esp. n'zifah, a lower degree of excommunication; v. תְּנִיחָה. Snh. 68^a גער בי גער he frowned at him, and he (the son) went away feeling the rebuke. Sabb. 31^a ורציאו בני and made him go out in anger. Ib. 97^a בעלמא בני this (בם, Num. XII, 9) refers only to the anger (of the Lord, not to leprosy). M. Kat. 16^a פחות וכו' the minor ban lasts no less than seven days. Ib. רידהו נ' their (the Palestinian) n'zifah; דירן נ' our (the Babylonian) n.; a. fr.

תְּנִיחָה ch. same. Targ. Koh. X, 12. — M. Kat. 16^a נהג ג' בפשיה וכו' he considered himself under the minor ban for thirty days. Ib. ^b; a. e.

תְּנִיחָה nazik, a substitute for תְּנִיחָה, v. תְּנִיחָה. Ned. I, 2.

תְּנִיחָה, v. תְּנִיחָה.

תְּנִיחָה, v. תְּנִיחָה.

תְּנִיחָה m. (b. h.; v. תְּנִיחָה) 1) abstinent. Naz. II, 3 תְּנִיחָה

I will abstain from this (cup); a. e.—Pl. תְּנִיחָה, Lev. R. s. 24, end, opp. תְּנִיחָה. —Esp. nazir, Nazarite, one bound by a vow to be set apart for the service of God, and as such to abstain from grapes and all productions of the vine and from intoxicating drinks, and to let his hair grow (Num. VI, 1—21). Naz. I, 1, a. fr. ה' דרי זה he is a Nazarite (his words mean the vow of naziritism). Ib. 2 שמעון נ' a Nazarite like Samson; נ' עולם a nazarite for life; a. v. fr.—Pl. as ab. Ib. V, 5; a. fr.—Fem. תְּנִיחָה. Ib. III, 6. Ib. II, 2 'אמר אמרה פרה זו דרימי נ' if he said, this cow thinks I will be a nazir, if I stand up ... he is a Nazarite by implication (it being his meaning that he will be a Nazarite if the cow gets up); a. fr.—2) guarded. Sifra B'har ch. I; Y. Shebi. VIII, 38^b top. (expl. נזיר, Lev. XXV, 5) of that which is guarded in the ground &c. (v. Rashi to Lev. I. c.), opp. מובקר.—Nazir, name of a treatise, of the Order of Nashim, of Mishnah, Talmud Babli and Y'rushalmi (in Tosefta N'ziroth).

תְּנִיחָה I ch. same, 1) Nazarite. Targ. Num. VI, 18; a. fr.—Num. R. s. 10 (ref. to the precautions prescribed for the Nazarite, Num. VI, 3) ל' אמרין (ל') מזהל אמר לך לך אמרין (ל') the proverb says, go, go, they say (to the) Nazarite, go all around that thou mayest not come near the vineyard; Sabb. 13^a, a. fr. משה לך לך אמרין נ' as a measure of precaution; a. e.—Pl. תְּנִיחָה, תְּנִיחָה. Y. Naz. V, end, 54^b; Gen. R. s. 91; a. fr.—2) crowned, nobleman. Pl. as ab. Targ. Lam. IV, 7.

תְּנִיחָה II, תְּנִיחָה I pr. n. m. N'zira. Gen. R. s. 12 ר' לוי בשם ר' (ib. s. 11 זעירא). Midr. Till. to Ps. XCII בשם בר נזירה (בשם ר' מר); Pesik. R. s. 23 בשם ר' בזירה (corr. acc.); Yalk. Ps. 843; Y. Ber. VIII, 12^b בזירה נ' (corr. acc.); Yalk. Ps. 843; 888. Y. Ber. II, 4^b bot. לוי בר נ' Y. Shek. II, end, 47^a בר נ' (corr. acc.); Y. M. Kat. III, 8 שירא' (corr. acc.); Yeb. 97^a שמעון נ' (v. however, Bekh. 31^b). Y. Sabb. II, 5^a top שמשון בן נזירה; Pesik. Dibre, p. 111^a נזירה.

תְּנִיחָה II f., v. תְּנִיחָה, a. תְּנִיחָה.

תְּנִיחָה, v. תְּנִיחָה.

תְּנִיחָה f. (denom. of תְּנִיחָה or תְּנִיחָה) abstinence, esp. the Nazarite's vow, naziritism. Sifra Emor, ch. III, Par. 4 (ref. to Lev. XXII, 2 וינזרו) the verb nazir means to abstain (guard); Num. R. s. 10 אלא נזירות... אלא פרישות אדם קובע עליו נזירות בתוך Num. R. s. 10 אדם קובע עליו נזירות בתוך a person may take the Nazarite's vow within the time of his vow. Naz. IV, 7 מגלחו על נזירות אביו may cut his hair (and sacrifice at the expiration of his vow) on the naziritism of his (deceased) father, i. e. use his father's money set apart for the purpose. Ib. הפריש (Rashi to ib. 30^a; תְּנִיחָה) he had set apart money for his naziritic expenses without mentioning special items; Tosef. ib. III, 16; Tosef. Meil. I, 9. Ned. 3^b תְּנִיחָה (sub. תְּנִיחָה) one naziritic vow may take effect on top of another, i. e. a vow taken within the term of another, takes effect when the first expires, v. supra; a. fr.—Pl. (of תְּנִיחָה), תְּנִיחָה, תְּנִיחָה. Ned. I, 1 תְּנִיחָה the substitutes for nazir are as effective

as the word *nazir* itself. Tosef. Naz. l. c. נזירותו for his other naziritic expenses. Naz. 14^b שני נזירי נזירות 54^b and all of them must observe nine naziritic vows in succession; a. fr.

נזירא ch. same. Targ. O. Num. VI, 2 ed. Berl. (oth. ed. a. Y. נזירא).—Naz. 14^b one Nazarite vow. Ib. 3^a נזירא על למיעבר to violate his vow; a. e.

נזל (h. h.; cmp. אצל) *to run, melt, be distilled*. Gen. R. s. 13 (ref. to Job XXXVI, 28) בשחקים where are they (the salty waters of the Ocean) distilled? In the clouds; Yalk. Gen. 20 (corr. acc.); Koh. R. to I, 7 where are they made into distilled (sweet) waters? In the clouds; Yalk. Koh. 967.—Esp. נזלים *running waters*. Mekh. B'shall, Shir., s. 6; a. e.

נזל *Hif.* נזיל *to cause to flow; to distill*. Sifré Deut. 306 (ref. to Deut. XXXII, 2) לטוף שארזא ... אם כנסת ... לטוף שארזא if thou gatherest the words of the Law after the manner of those who collect rain water in the cistern, thou shalt finally be able to make them flow and give drink to others. B. Bath. 25^a (ref. to Deut. l. c.) זה נזל זה נזל זה נזל זה נזל that is the nothern wind which makes the gold run (increases commerce; Rashi: *makes gold cheap*, v. נזל). Cant. R. to IV, 15 (ref. to 'זה נזל זה נזל זה נזל זה נזל' the one lets flow (utters, cmp. נזע one part of the argument, and the other another part, until the *halakhah* shines forth like the Lebanon.

נזל ch. same; *part.* (or *adj.*) *pl.* נזליא *running waters, rivers*; v. preced. Targ. Y. Ex. XV, 8 (O. אזליא). Targ. Ps. LXXXVIII, 16; a. e.

נזם m. (b. h.; II, cmp. נזמא) *nose-ring, earring*. Kel. XI, 9; a. e.—*Pl.* נזמים. Ib. 8 נזמים nose-rings. Sabb. VI, 1 בני, expl. ib. 54^b נזמא Ex. R. s. 48, end; a. fr.

נזף (cmp. נזף II a. נזף) *to be angry, to rebuke, chide*. Gen. R. s. 12 בעברו שני who rebuked his servant. Num. R. s. 13 משה נזף בו משה Moses reprimanded him; a. e.—Part. pass. נזופי, נזופים, נזופי, *reprimanded, placed under the ban* (v. נזופה). Tanh. Ki Thissa 16 הוא לפני רב' he is banned in the sight of the Lord; Ex. R. s. 41 לזקב"ה in the sight of the Lord; Ab. VI נזף נזף a. fr.—Sabb. 115^a Joh. the ex-communicated; Tosef. ib. XIII (XIV), 2 נזף (Var. נזף, v. נזף). Taan. I, 7 למקום הנזף like men ex-communicated in the sight of God. Yeb. 72^a; a. e.

נזף ch. same. Targ. Gen. XXXVII, 10 (h. text נזף). Targ. Ps. IX, 6. Targ. Num. XII, 14 מנזף ed. Berl. (נזף). Y. מנזף, not (נזף); a. fr.—Part. pass. נזף. Hull. 133^a רבא נזף (Rashi נזף) Raba was under the ban.

Ithpe. נזף *to be chid, chastised*. Ab. Zar. 55^a מנזף, v. נזף.

נזק *Hif.* נזיק (denom. of נזק) *to hurt; injure, damage*. Ex. R. s. 20, beg. נזק ונזק stepped over the child and did not injure it. B. Kam. I, 1 נזק ונזק to do in-

jury in moving (be an active agency of damage); ib. נזק ונזק and when one of them caused damage, the offender (נזק) is responsible. Ib. III, 6 נזק ונזק and hurt one another (by collision); a. fr.—V. נזק.

Hof. נזק *to be hurt, injured, damaged*. Ib. III, 1, sq. Ib. 31^b נזק כלים כלים כלים vessels (belonging to one person) were damaged by collision with (another person's) vessels; a. fr.

Nif. נזק same. Ex. R. l. c. end-נזק that they be not hurt (by the wolves). Deut. R. s. 7 נזק צפורי ולא נזק צפורי rather than a nail of one of them be injured; a. e.—Usu. part. נזוק, נזוק, *pl.* נזוקים. Ber. 9^b נזק has no evil to fear for the entire day. Ib. 40^a נזק and thou shalt not get sick; a. fr.—Hull. 142^a; Pes. 8^b, a. e. נזק מצורא אינן נזק those going on a religious mission will not meet with evil; a. e.—V. נזק.

נזק ch. same. Targ. Ps. XCI, 7 יקרבו לנזק (h. text נזק); a. e.

Pa. נזק same. Targ. Jer. XII, 14 (h. text נזק); a. e.

Af. נזק same. Targ. O. Gen. XXVI, 11. Targ. Ex. XI, 7 בלישניה ... לא נזק ed. Berl. (ed. Vien. דורא נזק, corr. acc.; Y. נזק); a. e.—B. Kam. 27^b נזק it is he who hurt himself (through his own action); ib. 28^a נזק the ox of the lender injured that of the borrower. Ib. אוקי ed. (read with Ms. M. אוקי). B. Mets. 117^a נזק the water came down and damaged the property of those living below; a. fr.—Gitt. 53^a נזק (read: לא נזק or נזק) he has the intention to harm him.

Ithpa. נזק, *Ithaf.* נזק, *Ithpe.* נזק *to be hurt, to meet with an accident*. Targ. II Chr. XXXII, 31. Targ. Job V, 24.—B. Kam. 13^b נזק if he had been hurt through any other cause. Ber. 9^b נזק and I met with evil; במאי נזק what was the evil thou didst meet with?—Lev. R. s. 24 נזקין ארון מנזקין and you have never been injured. Kidd. 29^b נזקין they used to be hurt (by a demon, v. נזק); a. fr.

נזק m. (b. h.; denom. of נזק) [*junction, touch*; cmp. נגע, נגע, *accident, evil, injury, damage*; נזק *indemnity*. Ab. Zar. I, 7 לרבים or anything through which the public may be injured. B. Kam. I, 1 ... רב נזק the offender is bound to pay indemnity with the best of the land (out of his best lands, v. נזק). Ib. 2 נזק I have been partly instrumental in injuring him, v. נזק. Ib. II, 5, a. fr. נזק indemnity up to half the damage, opp. נזק full indemnity. Ib. VIII, 1 נזק (has to pay) damages (for the maimed limb), an indemnity for the pain inflicted &c.; a. fr.—*Pl.* נזקים; constr. נזקי. Ib. 84^a נזקי we may draw an analogy between different cases of mayhem, but not between mayhem and homicide. Ib. נזק בשור (fr. נזקין, נזקין) damages for an ox injured by an ox; a. fr.—נזקין, *cases of damages, laws concerning injuries; damages*. Ib. I, 1, v. נזק II. Mekh. Mishp. s. 14; a. fr., v. נזקין.—Esp. *N'zikin*, (*Seder N'zikin*) name of the fourth Order of the Mishnah, Tosefta and Talmud, also of a section of M'khilta Mishpatim. Sabb. 31^a. Lev. R. s. 19 נזק which

contains thirty chapters; a. e.—B. Kam 102^a דרא נ' דרא 102^a the entire *N'zikin* (*Baba Kamma, M'tsi'a and Bathra*) is one treatise.

נזק ch. same. Targ. O. Ex. XXIV, 11. Targ. Y. ib. XXX, 12 רמזת נ' (h. text נזק). Ib. XXI, 19; a. e.—B. Kam. 84^a לברי מנזקא Ms. M. (ed. מנזק) except indemnity for loss of limb. Ib. נזקא לירי נזקא assess the damages due him for the loss of his hand; a. fr.

נזקין v. נזק.

נזיר (b. h.; sec. r. of נזיר) 1) *to surround; to keep off; to set apart*. V. נזיר, נזיר.—2) (denom. of נזיר) *to vow to be a Nazarite; to dedicate one's self to nazariteship*. Naz. III, 2 שני שני שני who vows to be a Nazarite for two terms. Ib. 5 מי שני ודוא וכו' if one makes the vow while in a burial ground. Ib. 17^a לא תנזיר לא thou must not vow (while in a burial ground). Ib. I, 5 אנתו גרולה נזירי I meant by my vow one nazaritic term which I consider a long one. Ned. 3^b לזוז קרא לזוז the text (Num. VI, 2) ought to read *lizzor* (instead of *l'hazzir*). Y. Naz. I, beg. 51^a במרבוץ (instead of *l'hazzir*). Y. Naz. I, beg. 51^a when he intended to vow nazariteship; a. fr.

נזיר 1) (sub. נפשו) *to abstain*. Ned. 4^a שני נזיר (Naz. 3^b שני נזיר) unless he vows abstinence from all of them (mentioned Num. VI, 3).—2) *to impose the vow of abstinence*. Sifré Num. 22 אנתו אנתו אנתו *l'hazzir* (Num. VI, 2) includes also the imposition of nazariteship on others (one's son &c.). Ib. אנתו אנתו אנתו himself he may obligate, but he cannot obligate others; Num. R. s. 10; a. e.—3) *to be a Nazarite*. Naz. 19^a אנתו אנתו אנתו even if he did not bring the due sacrifice, he must resume his nazariteship. Ib. אנתו אנתו אנתו when can he resume &c.? After he brought the sacrifice (Num. VI, 12).

נזיר 1) (with ל) *to dedicate one's self to*. Sifré I. c. the merit of nazariteship consists in the dedication of one's self to the Lord (in the sacred motive).—2) (with מ) *to abstain from; to renounce*. Ib. 131 ודוא נזיר.. ודוא נזיר renounce the law of Moses, and he did renounce; Y. Snh. X, 28^d נזיר.

נזיר ch. same, *to abstain; to vow, observe nazariteship*. Targ. O. Num. VI, 3 נזיר (ed. Berl. נזיר Af.; Y. II נזיר Ihpe). Targ. O. ib. 5 נזיר ed. Berl. (Var. נזיר, v. Berl. Targ. O. II, p. 40).

Af. נזיר, נזיר, נזיר same. Ib. 12; v. supra.

Ihpe. נזיר to abstain, v. supra.

נזיר m. (b. h.; preced.) 1) *crown, esp. the Nazarite's hair*. Num. R. s. 10 (ref. to Num. VI, 7) דרא נזיר (his long hair which defaces him) a crown on his head. Ib. נזיר כקרבן his hair is as sacred as the sacrifice; a. fr.—2) *the Nazarite's vow*. Num. R. I. c.; Tosef. Naz. II, 6 (ref. to Num. VI, 21) ולא נ' על but not the vow to follow the dedication of his sacrifice; Y. ib. II, 52^b top שיקדים נזיר וכו' his vow must precede the dedication of his sacrifice &c. Ib. V, 54^a גילגל נזיר he turned around (trifled with) his vow. Ned. 90^a נזיר נזיר, v. נזיר, נזיר; a. fr.

נזיר ch. same, *crown; vow*. Targ. Num. VI, 19. Ib. 5; a. fr.—V. נזיר.

נזיר easy, v. נזיר.

נזיר (b. h.) pr. n. m. *Noah*. Ab. V, 2. Snh. 108^b; a. fr.—*Noahide, the human race*; נ' laws obligatory upon all mankind, contrad. to such as bind Israelites alone, *universal laws*. Tosef. Ab. Zar. VIII (IX), 4 נ' נזיר... נזיר the gentiles have been commanded seven laws, namely, concerning justice, idolatry &c.; Snh. 56^a; a. e.—Ib. ב' נזיר... כל דאמור כל the gentile stands forewarned concerning all that is said in the section on sorcery (Deut. XVIII, 10-12); Tosef. I. c. 6. Snh. 59^a כל נזיר whatever law has been published for the Noahides (prior to the Sinaitic legislation) and repeated at Sinai &c. Tosef. I. c. 8. Ab. Zar. 64^b ב' נ' כל שקיבל (a gentile entitled to citizenship in Palestine) is he who obligates himself to observe the seven Noachidic laws, v. נזיר; a. v. fr.

נזיר (b. h.) pr. n. m. *Nahbi*, one of the twelve spies. Sot. 34^b; Tanh. Sh'lah 6. Ib. Ha'az. 7, v. נזיר.

נזיר m. (נזיר) *the complainant in a case of battery*. Shebn. VII, 1; a. fr.

נזיר I, v. נזיר.

נזיר II f. (נזיר) = *rest, relief*. Gen. R. s. 10, end נ' נזיר... נזיר when the hands of their Maker left off from (extending) them, they were given rest (permanency); Yalk. ib. 16 נזיר.

נזיר v. נזיר.

נזיר (b. h.) pr. n. m. *Nahum*, 1) N. the prophet. Pesik. Nah., p. 127^b; a. e.—2) N., name of several Tannaim a. Amora'im. Peah II, 6; Naz. 56^b נ' דלכלי—Sabb. II, 1, a. fr. נזיר—Taan. 21^a, a. fr. נ' ארש ג' נזיר, v. נזיר.—Y. Taan. I, 64^b top נזיר; (Y. Ber. IX, 14^a top נזיר)—Ib. VIII, 12^b bot., a. fr. נזיר סימא (Pes. 104^a; Ab. Zar. 50^a סימא); Y. Meg. I, 72^b bot., a. fr. נזיר קרש קרש. Y. Bets. V, 63^b R. N. brother of R. Ha; a. e.—V. Fr. M'bo, p. 116^a.

נזיר, Y. Ber. III, 6^a (ed. Krot. נזיר q. v.).

נזיר pr. n. m. *N'hunia*, 1) son of one Joseph ben Pakhsas (Paskas). Sifra Emor, beg. (also נזיר); Y. Naz. I, beg. 55^d; a. e.—2) name of several Tannaim. Eduy. VI, 2 בן אליעזר נזיר—Ib. VII, 9 גורגא נזיר (Gitt. V, 5 נזיר).—Ab. III, 5; Ber. IV, 2, a. fr. נזיר נזיר; Meg. 28^a. Ib. נזיר (Ms. M. נזיר, v. Rabb. D. S. a. l. note).—3) Y. Shek. V, 48^d; B. Kam. 50^a נזיר נזיר N. the well-digger. Comp. נזיר, נזיר.

נזיר pr. n. m. *N'hunion* (Onias, emp. נזיר). Y. Ned. VI, end, 40^a; Y. Snh. I, 19^a top נזיר נזיר.

נזיר v. נזיר.

נחושת f. (b. h.) 1) *copper*. Zeb. 22^a (ref. to Ex. XXX, 18) נ' נזיר I compared it (the foot of the laver with the laver itself) with regard to its being of copper, but not with regard to anything else. Pesik. Ekshah, p. 122^b נזיר נזיר silver-plated copper coins. Keth.

they adopted the Lord as God, and he adopted them as a people; ib. מִמְּחֻנֵּה נִחְלָקִי. I adopted God; through the gift (of the well in the desert) I adopted God; ib. מִחוּךְ שָׁנִי לִי הָקֵב הַבָּאֵר נִחְלָקִי אִירֹי (ed. Bub.) because the Lord gave me the well as a gift, I adopted him; Erub. 54^a אל נִחְלָקִי אִלּוּ since it (the Law) is given him as a gift, the Lord claims him as his own; a. fr.

Nif. חִי. *to transmit by legal succession; to give in possession.* B. Bath. l. c., v. supra. Tosef. B. Mets. XI, 32, a. fr. 'וכ' for Joshua gave possession of the land with such provisions (restricting the rights of ownership). Ukts. III, 12 (לִיתֵּן 100^a Snh.) עֲרִידֵי הָקֵב לְחִנְחִיל וְכ' the Lord will in the hereafter give every righteous man possession of &c. B. Bath. 114^b אֵין הָבֵן יוֹרֵשׁ אֶת אָמִוּ בִּקְבֹרָה a son in the grave does not succeed his mother so as to transmit his estate to his paternal brothers; a. fr.

נחלא, v. נחל. ch.

נחלה f. (b. h.; [turn, lot,] inheritance, right of succession. B. Bath. VIII, 4 חֲוֵל) the same law of succession applies to sons and (eventually) to daughters (v. ib. 122^b). Bekh. VIII, 1, v. בְּבֹרֶךְ. Midr. Till. to Ps. V, 1 (play on נחלִיתִּי ib.) 'וכ' for the possession which you took from me, and for the possession which I took from you; a. fr.—*Transl. the central sanctuary at Shiloh or at Jerusalem.* Tosef. Zeb. XIII, 20; Zeb. 119^a, sq.; Meg. 10^a, contrad. to נִחְלָתָהּ. — *Pl.* נִחְלָתָהּ. B. Bath. VIII, 2 כִּרְרָ לִי the following is the order of succession (among relatives). Ib. 117^a מִשְׁוֵנָה נִחְלָה זֶה מִכָּל לִי this division of inheritance (after the conquest of Canaan) is different from all other successions; a. fr.—Yalk. Ps. 629, v. נִחְלָתָהּ.

נחם (b. h.; cmp. נחם) *to be at ease.* Ex. R. s. 20 (homiletic interpret. of נחם, Ex. XIII, 17) אָמַר הָקֵב לִי אִירֹי מִדְּנִחְמִי the Lord said, I shall not be contented, until &c., for we read נחם (perhaps meant for נחם *Nif.*).

Pl. נחם *to comfort, console.* Pesik. Nah., p. 128^a אָלִי the Lord said to them (the prophets), Myself and you, let us go and comfort her (Jerusalem); ib. נִחְמֵהָ עִמִּי וְכ' comfort her, O my people; comfort her, you on high (angels) &c. Ib. שְׁלַחֲנִי הָקֵב לִי the Lord sent me to thee (Jerusalem) to comfort thee. Ib. נִחְמֵנִי נִחְמוּנִי עִמִּי comfort me, comfort me, O my people. Pesik. R. s. 30 לְחַמְדֵּי לְחַמְדֵּי וְכ' and his friends came in to comfort him; אִם עַל אֲשֶׁרֹי מְנַחֲמִים if it is for the loss of his wife that they seek to console him, and he refuses to be consoled &c. Midd. II, 2 וְנִחְמְקָהּ הוּא who resides in this house console thee. Y. Gitt. V, 47^c top; Y. Dem. IV, 24^a bot. וְנִחְמְמִין אֲבִילֵי וְכ' and you must comfort the gentile mourners (of your place) as well as the Jewish mourners; Y. Ab. Zar. I, 39^c bot. נִחְמִים (corr. acc.); Tosef. Gitt. V (III), 5; a. fr.—*the consoling friend of the mourner.* Yalk. Prov. 947 רֵשׁ ... לֵאבֵל מִן וְיִדְרֵב לֵאבֵל in the house of the mourner, on week days, the comforter breaks the bread and gives it to the mourner, as it is written (Lam. I, 17), 'Zion breaks (the

bread) with her own hands, she has no comforter', but if she had a comforter, the comforter would break it &c.—*Pl.* מִנְחָמִין, מִנְחָמִים. M. Kat. 27^a בֵּית הַמִּנְחָמִין the room where the comforters meet. Ib. אֵין מִן וְכ' as soon as the mourner nods with his head (indicating that he accepts their consolations), the friends are no longer permitted to sit with him; a. fr.—Sabb. 152^a מִן שֶׁאֵין לִי מִן a deceased person that leaves no direct relations to be comforted.

Nif. נחם, *Hithpa.* נִחְמָה, *Nithpa.* נִחְמָה 1) *to be comforted, accept consolation.* Pesik. l. c. לְחַנְחֵם which of them is in need of being comforted?; ib. לְחַנְחֵם. Snh. 19^a הִתְנַחֲמוּ be comforted. Ib. מִנְחָמִים מִמֵּחֵרִים receiving consolations from others. Pesik. R. l. c. מִנְחָמִים people accept consolation for dead persons but not for living ones (that have disappeared); a. fr.—Ib. s. 27 (expl. וְיִדְרֵם, Gen. VI, 6) I have that consolation that I created him (man) to live on earth below &c.—2) *to seek comfort; to be sorry, regret, reconsider.* Ib. אִנִּי שֶׁעָשִׂיתִי. Ib. מִנְחָמִי אִנִּי שֶׁעָשִׂיתִי I regret that I made him, and that he was placed on earth. Ex. R. s. 45, beg. מִנְחָמִי עָלַי and I am sorry for him (reconsider my judgment). Num. R. s. 23 (ref. to Num. XXIII, 19) לֹא בָּן עָמְרָם עָשָׂה אִירֹי לְחַנְחֵם did not the son of Amram cause him (God) to reconsider (Ex. XXXII, 14); ib. לְחַנְחֵם; Y. Taan. I, 65^b bot. שֶׁעָשָׂה לֹאֵל שֶׁחִנְחֵם; a. fr.

נחם, נחם ch. same. [Targ. Y. II Gen. XXXV, 9 some ed., read: נִחְמִים; v. נחם II.]

Pa. נחם *to comfort.* Targ. Gen. I, 21 נחם ed. Berl. (v. Berl. Targ. O. II, p. 18). Targ. Is. LXI, 2; a. fr.—Targ. Job II, 11 לְחַמְדֵּהּ to comfort him.—Part. מְנַחֵם, מְנַחֵם, v. preced. Targ. II Sam. X, 3.—Keth. 8^b אָרָא לִי הֵאָרָא he came to console, and he grieved him? Y. Shek. V, 48^d bot., a. e. מְנַחֵמִי בְּעִי דִּשְׁרֵי to comfort him. Snh. 19^a כִּי מְנַחֵמִי אֲחֵרִינִי וְכ' when others comfort him; a. fr.

Hithpa. נִחְמָה as preced. *Nif.* Targ. Job XLII, 6; a. fr.—Y. l. c. מִנְחָמִי עָלַי קָבִיל וְכ' and would not allow himself to be comforted; a. e.

נחמה f. (b. h.; preced.) *consolation, relief.* Taan. 11^b אֵל יִרְאֵה בְּנִחְמָה (Yalk. Ex. 264 בְּנִחְמָה, *pl.*) shall not live to see the relief of the community. Pes. 54^b (man does not know) וְכ' what day his relief from trouble will come; a. fr.—Esp. הֵן הַנִּחְמָה (of Zion), *restoration of Israel.* Macc. 5^b, a. fr. (a euphemistic affirmation) מִן אִירֹא מִן אִירֹא may I not live to see the consolation, if &c.—*Pl.* נִחְמָה. Y. Ber. V, beg. 8^d the prophets שֶׁדִּירֹי וְכ' who closed their books with words of praise and of consolation (predictions of relief; Bab. ib. 31^a (תְּנִיחָמִים); a. e.

נחמה, infin. *Pa.* of נחם q. v.

נחמיה (b. h.) *Nehemiah*, 1) N., son of Hachaliah, governor of Judea. Sabb. 123^b. Snh. 93^b; a. e.—2) name of several Tannaim and Amoraim. Yeb. XVI, 7 N. of Beth-Döli.—Ter. VIII, 6, a. fr. R. N.—Men. 68^b Judah ben N.—Pes. 22^b, a. fr. הַעֲמִסִּי. Y. Ber. III, 6^a (some ed.

(נחמיה).—Y. Peah I, 16^c bot. עיקבן בר' ל' בר עיקבן. Y. Yeb. XIV, beg. 14^b בר' ל' בר עיקבן. Y. Shek. V, end, 49^b; a. oth.—V. Fr. Darkhē p. 137; p. 176; M'bo p. 116^b.

***נחמם** m. (נחמם; formed like נחמם) attendant at hot baths, bather (practicing medicine). Y. Ab. Zar. II, 40^d top, opp. רופא אומן professional surgeon.

נחמן, pl. of נחמם.

נחמן pr. n. m. *Nahāman*. Gen. R. s. 25, v. נחמן *Hif.*—Esp. name of several persons. Y. Dem. I, 22^a; Y. Shek. V, 48^d בר' נחמן שמואל בר' נחמן. Y. Meg. I, 70^b top; a. oth.—V. Fr. M'bo, p. 116^b, sq.—Esp. R. N., the renowned Babylonian Amora. Keth. 94^a; a. fr.

נחמני pr. n. m. *Nahmani*. Pes. 23^b, a. fr. שמואל בר' נחמן ברירה דר' שמואל בר' נחמן. Y. Meg. I, 70^b top נחמן בר' נחמן; v. preced.—R. Hash. 34^b, a. fr. רבה בר' נחמן.

נחמקא f. ch.=h. נחמקא. *Pl.* נחמן, נחמקא. Targ. Y. Gen. I, 21. Targ. Is. XVIII, 4 (ed. Lag. נחמן); a. fr.—B. Kam. 38^a רבבלאר גבר לי גבר לי what do I care for the consolations of the Babylonians? B. Bath. 14^b וספירה לי וספירה לי... we join... the consolations at the end of one book to those at the beginning of the next, v. נחמקא. Y. Snh. X, 28^b bot. וכל טוב וכל טוב and all the good times and consolations (predicted) in the world have come true in my own days.

נחנא, pl. of נחנא.

נחץ (cmp. חיצן I a. חיצן I) to squeeze in, strap. Part. pass. נחץ closely corded. Y. Meg. III, 74^c bot. (not נחץ), v. קנץ.

נחר (sec. r. of חור, חור) 1) to perforate, esp. to kill by stabbing. Hull. V, 3 חנחר if one stabs (instead of cutting according to ritual). Pes. 49^b מורר לנחר לנחר you may stab him.—[Sifra Aḥārē, Par. 9, ch. XIII חנחר חנחר, read: נחש, v. נחש; Rabad חנחר, v. נחש II.]—2) (denom. of נחיר) to discharge mucus, run. Nidd. 64^b חנחר חנחר כל זמן שנחחר חנחר as long as the healing wound discharges matter. V. נחיר.

Pi. חנחר to be stabbed. Hull. 17^a (ref. to נחש, Num. XI, 22) חנחר לנחש חנחר (not נחחר) if no ritual cutting was prescribed for the people in the desert, the text ought to have read, 'shall be stabbed for them'.

Pi. נחחר (denom. of נחיר) to snort. Snh. 94^a (play on נחיר) חנחר ונחחר he spoke and snorted forth words against heaven.

נחר ch. same, 1) to stab. Targ. Y. Num. XXII, 40.—Gitt. 69^a ונחחרו לנחבא ונחחרו and let them stab the dog in the pupil of his eye.—2) to blow the nose, sneeze, to give a sign by means of a nasal sound. Ib. 68^a ליה רב ונחחר R. H. uttered a sound of warning behind him. Sabb. 152^b רב ונחחר R. A. (who was buried there) snorted at them (warned them off; Ag. Hatt. נחח). R. Hash. 34^b כי נחחרנא (ed. נחחרנא, v. Rabb. D. S. a. l. note 8) when I give thee a sign. Ber. 62^b.

Pa. חנחר to rebuke. Kidd. 81^b חנחרו ביה they rebuked him (for his misbehavior).

נחרתא f. (preced.) *wrath*. Gen. R. s. 67 (ref. to Am. I, 11) נחרתא ונחרתא his anger and his wrath do not cease &c.; Yalk. ib. 116 נחרתא (corr. acc.).

נחש (b. h.; cmp. לחש) to whisper.

Pi. נחש to divine, to make action dependent on an omen, to augur. Tosef. Sabb. VII (VIII), 13 נחש איוורו a diviner (under the law, Lev. XIX, 26) is he who says, 'my staff fell out of my hand' (it portends evil) &c.; Snh. 65^b. Ib. 66^a ונחש חנחש חנחש like those who divine (evil or luck) from a weasel, birds &c. Y. Sabb. VI, end, 8^d כל חנחש סופי לבוא עליו if one believes in omens, what he fears will finally befall him (with ref. to נחש לא Num. XXIII, 23, changed into נחש); Ned. 32^a כל חנחש ליה נחש for him who believes in omens, the omen exists (will be realized). Ib. אדם שאינו מנחש he who rejects divination. Mekh. B'shall. s. 2 נחש נחש lest they consider it a bad omen and go back. Ib. נחש נחש and the Midianite elders considered (Balaam's death) a bad omen and went home; a. fr.—Sifra Vayikra, Par. 9, ch. XIII (ref. to Lev. XVIII, 3) [read:] נחש thou must not augur (v. however, נחש II).

נחש I, *Pa.* נחש, נחש same. Targ. II Kings XXI, 6. Ib. XVII, 17 (ed. Wil. נחש נחש *Pe.*); a. fr.—Hull. 95^b נחש נחש because he had made his movements dependent on an omen. Yeb. 120^b נחש נחש as to purse and bag people are superstitious and do not lend them; a. e.

נחש II, *Af.* נחש, נחש (denom. of נחש) to use copper and plate it with silver, to plate. Pesik. Ekah, p. 122^b נחש נחש make it plated for him (in place of solid silver); Yalk. Is. 258 נחש, read: נחש.

נחש m. (b. h.; נחש) divination from omen, superstition. Num. R. s. 20 נחש נחש a believer in omens. Ned. 32^a, v. נחש. Y. Sabb. VI, 8^c bot. נחש נחש although you must not make them an omen, they are a sign (presage); Hull. 95^b. Ib. נחש נחש an omen which is not proposed in the manner of Eliezer... (Gen. XXIV, 13, sq.) or of Jonathan (I Sam. XIV, 9, sq.) is not considered a divination (in the sense of Lev. XIX, 26); a. fr.—*Pl.* נחש. Tanḥ. Balak 4 נחש, v. supra.

נחש m. (b. h.; נחש) 1) [the hissing,] serpent. Gen. R. s. 22 חנחש נחש the original serpent (the seducer of Eve). Ib. s. 20 חנחש נחש that serpent is wicked and skilled in arguments. Bekh. 8^a נחש נחש a serpent's pregnancy lasts seven years, and for that wicked animal I find no parallel (in the vegetable kingdom). Gen. R. s. 54 חנחש נחש the domestic serpent (harmless); a. fr.—*Pl.* נחש. Ib. s. 84 נחש נחש snakes and scorpions; a. fr.—2) a pungent (poisonous) fluid in the leaves or in the stems of onions kept for a long time in the ground. Erub. 29^b.—3) a disease of the eye, v. נחש. Bekh. VI, 2 חנחש נחש, expl. ib. 38^b as identical with חנחש; Tosef. ib. IV, 2; Sifra Emor ch. II, Par. 3.

נחשא, *ch.*=h. נחש. Targ. Y. II Num. XXIII, 23.—

Snh. 19^a רמי לרו נ' (by saying to his comforters, 'be comforted') does he not cast an evil omen on them (that they would suffer bereavement)? Gen. R. s. 87, v. נָחָא; a. e.—Pl. נָחָא, נָחָא, נָחָא. Targ. Num. l. c. (O. ed. Berl. נָחָא). Targ. O. ib. XXIV, 1. Targ. Y. Lev. XIX, 26; a. fr.

נחש (נחש), נחש m. ch.=h. נחש. Targ. Jer. XV, 20. Targ. Num. XXI, 9; a. fr.—Y. Kidd. I, 58^d יקרי נ' copper rises and falls (silver being the standard), v. נָחָא. Esth. R. to I, 22 (נחש) (ר' עזריה) נ' what purpose this copper vessels serves, an earthen vessel may serve as well; Lev. R. s. 12 (not נחש) ; a. e.

נחשול m. נחשול; Syr. מנחשול, P. Sm. 1404) a *crushing wind* (comp. I Kings XIX, 11); esp. (שבים) נ' *gale on high sea*, also *Nahshol*, a spirit. Tosef. Yoma II, 4; Yoma 38^a (Y. ib. III, 41^a נחשול). Tosef. B. Mets. VII, 14; B. Kam. 116^b; Y. B. Mets. VI, end, 11^a נחשול נ' if a gale threatened the ship, and they lighted it. Pesik. R. s. 32 נחשול (corr. acc.). Num. R. s. 13 (play on נחש) because he was the first to go down to the surf (or to Nahshol) in the sea. Gitt. 56^b נחשול נ' a *nahshol* in the sea stood up against him to drown him; Yalk. Koh. 972 נ' של ים.

נחשולא, נחשול ch. same. Targ. Jon. I, 4. Ib. 15; a. e.—Lev. R. s. 22 נחשול נ' a *nahshol* smote the sea; Gen. R. s. 10 נחשולא נ' (corr. acc.); Koh. R. to V, 8 נחשולא נ' גי ימא.

נחשון (b. h.) pr. n. m. *Nahshon*, prince of the tribe of Judah. Num. R. s. 13, v. נחשול h. Snh. 12^a (in a secret letter) נחשון נ' the burdened (the officers) of the offspring of N., i. e. of the Nasi of Palestine; a. fr.

נחשור, נחשורן (not נחשור) m. (Pers., v. Nöld. Mand. Gramm. p. 63) *hunter*; a *shrewd man*. Targ. Gen. XXV, 27 (h. text נחשור; comp. Gen. R. s. 63; Tanh. Toledoth 8).

נחשולא v. נחשולא.

נחשורן v. נחשורן.

נחשון, נחשון v. נחשון, נחשון.

נחת f. (b. h.; נחת) 1) *rest, troy, stand* (v. נחת). Hag. 26^b; Men. 96^b, a. e. נחת נ' a wooden utensil intended for resting things on it (table &c.). Gen. R. s. 25; s. 33 נחת נ' Noah was named from the resting of the ark (Gen. VIII, 4). Yeb. 103^b של נחת Ar. (in ed. our w. omitted) a sandal used as a rest for an idol.—2) *ease; gentleness; comfort*. Erub. 83^b שלוח נחת which one neighbor can make use of with ease, opp. בקשה with difficulty. Ber. 56^b נחת at a slow trot, opp. בריק at full speed. Snh. 92^a, v. נחת; a. fr.—רמיא נ' ר' עשירי 95^a Keth. 95^a נחת she may say, I did it only to gratify my husband (but did not mean to sell). Hag. 16^b נחת נ' לנשים (of put-

ting their hands on the sacrifices). Ber. 17^a נחת נ' ר' יעשה and acts so as to please his Creator; a. fr.

נחת (b. h.; sec. r. of נחת) *to be put down, to go down*. Nif. נחת same, *to be humbled, bow*. Y. Ber. IV, beg. 7^a (ref. to Mal. II, 5) נחת נ' ר' הוא before he mentions the Name (in the benediction), he must bow.—V. נחת.

נחת, נחת ch. same, *to go down*. Impf. נחת, inf. נחת, imper. נחת. Targ. Ex. XV, 5. Targ. Y. Gen. XLIV, 26; a. fr.—[Targ. Y. II. Gen. XLIX, 23 נחת, some ed. למנחתא, read: למנחתא Pa.]—Sabb. 41^a נחת נ' when one is going down (to bathe). Ib. נחת נ' when they were going down. Meg. 25^a נחת נ' a man went down (to the praying desk) in the presence of &c. B. Kam. 39^a נחת נ' goes down to the depth of the law; a. fr.—B. Bath. 133^a נחת לדיקלא she seizes the palm-tree for her widowhood, v. נחת.

Pa. נחת 1) *to put down*. Yoma 47^a נחת נ' and let him put down the pan; v. נחת I.—2) *to lower, remove*. Targ. Y. II. Gen. XLIX, 23 (v. supra; Y. I. נחת Af.).

Af. נחת *to put down, rest; to let come down*. Targ. O. Deut. XXVIII, 56 (h. text נחת). Targ. Y. I. Gen. XLIX, 23, v. supra. Targ. O. ib. II, 5. Targ. Ez. XXIII, 15; a. fr.—Part. pass. נחת (נחת); f. נחת; pl. נחת; placed, resting, lying; inlaid. Targ. O. Gen. VIII, 11 (ed. Vien. נחת; Y. נחת). Targ. Jer. XXIV, 1. Targ. Esth. VIII, 15; a. fr.—Pesik. B'shall, p. 91^a נחת נ' and he will take bread down out of the oven (comp. נחת II). Taan. 21^b נחת נ' used to place men apart &c. Sabb. 101^a נחת נ' נגד, v. נחת נ' cress was deposited there. B. Bath. 69^a, a. fr.

Ithpe. נחת 1) *to be brought down*. Targ. Gen. XXXIX, 1. Targ. Ez. XXXI, 17; a. fr.—Y. Peah XIII, 21^a bot. נחת נ' became poor, v. נחת; Y. Keth. XI, 34^b bot.—2) (of an argument) *to be settled*. B. Bath. 129^a נחת נ' נחת, v. נחת.

נחתא f., constr. נחת (preced.) *layer*. Targ. O. Ex. XVI, 13 (Var. נחת, נחת; h. text נחת). Targ. Ps. CX, 3 (Bxt. נחת).

נחמם, נחמם m. (נחמם; comp. נחמם) *baker of bread in moulds, professional baker*. Tosef. Hall. I, 7 נחמם the professional baker has to give one forty-eighth portion of his dough to the priest, opp. הביר נחמם a private baker; Y. ib. II, end, 58^d. Hall. II, 7 נחמם the baker that makes bread for sale in the market. Y. Dem. V, 24^d top נחמם each baker makes his own peculiar form of bread, while the dealer (פלג) deals with many bakers; ib. נחמם a baker makes several forms, while the dealer deals with one baker; a. fr.—R. Judah, the baker, prob. identical with R. Judah ben Baba. Y. Hag. II, 77^b bot. Tosef. Ohol. XVIII, 13; a. e.—Pl. נחמם. Y. Hall. l. c. Kel. XV, 2, נחמם I; a. fr.

נחמם, נחמם, נחמם ch. same. Targ. Gen. XI, 17; a. fr.—Pl. נחמם, נחמם, נחמם. Ib. 2. Y. ib. I. Targ. Jer. XXXVII, 21; a. e.—B. Bath. 20^b נחמם of the bakers' ovens.

בְּחֻמְרֵי m. (preced.; emp. חֻמְרֵי) *bread-shop-keeper*. Y. B. Bath. II, beg. 13^b.

בְּחֻמְרֵי, v. בְּחֻמְרֵי.

בְּחֻמְרֵי, v. בְּחֻמְרֵי.

בְּרֵי נִי, נְמוֹזָא pr. n. m. *Bar Notōza*. Y. Ter. VIII, 45^c bot.; Y. Ab. Zar. II, 41^a.

נְמוֹל m. (נָטַל) *heaviness, load*. Targ. Prov. XXVII, 3.

נְמוֹל, v. נָטַל.

נְמוֹלָא m. ch.=next w.—*Pl.* נְמוֹלָא. Hull. 54^b דרמיה לִי it may be classified with the cases of lost limbs.

נְמוֹלָה f. (נָטַל) *the case of an animal in whose body an organ is found to be absent or destroyed*. Hull. 43^a.—V. נָטַל.

נְמוֹפָא pr. n. pl., v. נְמוֹפָא.

נְמוֹפָא m. ch. (נָטַח)=h. נָטַח, *balm*. Targ. O. Ex. XXX, 34 (ed. Vien. נִי). Targ. I Chr. II, 54 (Var. ed. Rahmer נְמוֹפָא). Targ. Ruth IV, 20.—Gitt. 69^b נְמוֹפָא let him knead it with balm.

נְמוֹפָה I pr. n. m. *Netofah*. Targ. Ruth IV, 20 (after I Chr. II, 54 נְמוֹפָה).

נְמוֹפָה II, נְמוֹפָא (b. h. נְמוֹפָה) pr. n. pl. *Netofah*, near Bethlehem in Juda. Gen. R. s. 79 כִּי בְּקִעְרָא רְבִיחָא the valley of Beth N.; Yalk. Koh. 972; (Gen. R. s. 10 טְרַפָּה); v. טְרַפָּה. —(ד) name of a species of olives, *Netofah olive*. Peah VII, 1 an olive which bore at one time a special name כּוֹרֵת נִי בְּשִׁעְרֵהּ (אפֿרִי) Ms. M. (ed. דִּרְגִי) (even if it be) like the N. olive; Tosef. ib. III, 9. Y. ib. VII, beg. 20^a if two of the trees were N. trees; דִּירָהּ if all the trees of his field were N. Ib. (defining נִי) one dripping oil, *contrad.* to שֶׁפָּכִינִי (pouring), yielding large quantities of oil. Ib. נְמוֹפָה (corr. acc.).—Denom.:

נְמוֹפָתִי m. (b. h.) of *Netofa*. Taan. 28^a נְמוֹפָתִי Ms. M. (ed. דִּרְגִי) נְמוֹפָתִי, v. Rabb. D. S. a. l. note; emp. I Chr. II, 54; Tosef. ib. IV (III), 8 נְמוֹפָתִי Var. (ed. Zuck. נְמוֹפָתִי); Y. ib. IV, 68^b bot. נְמוֹפָתִי (ed. Krot. נְמוֹפָתִי; corr. acc.).

נְמוֹפָתִי, v. נְמוֹפָתִי.

נְמוֹרָא m. (נָטַר) *watchman, observer*. Yalk. Koh. 989 מִדֵּי רֵשֵׁי... דְּחִצִּיקָא דְּאִי נִי וְכִי (Israel), that it can feed among seventy bears (nations)? Said he, strong is the watchman that guards it against all of them.—*Pl.* נְמוֹרָא, נְמוֹרָא. Targ. Y. Deut. XVIII, 10 נְמוֹרָא (ed. Amst. נְמוֹרָא) observers of omens (h. text מְנוֹרָא). Targ. Y. Gen. XLII, 6 (not נְמוֹרָא); a. e.—Y. Hag. I, 76^c bring before us the guards of the town; Lam. R. introd. (R. Abba 2); Midr. Till. to Ps. CXXVII; Yalk. Ps. 881; ib. נְמוֹרָא are these the

guardians of the town? They are the destroyers &c. Lev. R. s. 12 צָרִי לִי מִן נִי I am afraid of the guards (to open the wine shop); Esth. R. to I, 22 (עֲדִירָה) נִי; a. e.

נְמוֹרָא m. (preced.) [*that which is reserved*], *reward*. —*Pl.* נְמוֹרָא. Gen. R. s. 11 נְמוֹרָא some ed., v. דִּינְמוֹרָא.—[Tosef. Sot. VIII, 6 נְמוֹרָא Var., v. נְמוֹרָא]

נְמוֹשֵׁ m. (נָטַשׁ) *a fugitive whose estate is abandoned*. Y. Keth. IV, 29^a bot. נְמוֹשֵׁ לְדַעַת a *napush* is he who left of his own accord (not carried away by force); Y. Yeb. XV, 15^a top.—*Pl.* נְמוֹשֵׁ, נְמוֹשֵׁ. Ib.; Tosef. Keth. VIII, 3 נְמוֹשֵׁ this is (in a legal sense) the abandoned estate of *n'tushin*: if the heir took possession without a report of the absentee's death having arrived, *contrad.* to נְמוֹשֵׁ; B. Mets. 38^b. Ib. נְמוֹשֵׁ I heard a tradition that the estate of fugitives is of the same legal category as that of captured persons. Ib., sq. מֵאֵי נְמוֹשֵׁ why are these called *n'tushim*, and the others *r'tushim*? נְמוֹשֵׁ n. are those who emigrate against their will (fugitives from justice).

נְמוֹתָא, נְמוֹתָא (b. h.) 1) (emp. נָטַח) *to stretch; to pitch a tent*. Yalk. Gen. 67 נְמוֹתָא לִי אֶחָדָא וְכִי (Gen. R. s. 39 נְמוֹתָא) first he pitched Sarah's tent &c.—2) *to hang over, incline; to decline*. Macc. II, 7 נְמוֹתָא, v. נְמוֹתָא; Kidd. 40^b. Ned. IV, 5, a. e. נְמוֹתָא overhanging fruit. Y. M. Kat. III, 82^a when one's mustache hangs over the mouth.—Snh. 6^b נְמוֹתָא which way the judgment will incline (in whose favor the verdict will be). Ib. 3^b (ref. to Ex. XXIII, 2) נְמוֹתָא arrange for thyself a court which can lean towards one side, i. e. of uneven numbers. Gen. R. s. 96, a. fr. נְמוֹתָא one inclines towards dying, feels death approaching; a. v. fr.—3) *to bend, pervert judgment*. Mekh. Mishp. s. 20 נְמוֹתָא lest you say, I will take a bribe but will not pervert the law.—*Part. pass.* נְמוֹתָא; f. נְמוֹתָא; *pl.* נְמוֹתָא; a) *hanging over, threatening, inclining*. Snh. 109^a נְמוֹתָא a threatening wall; R. Hash. 16^b; a. e.—Gen. R. s. 49 נְמוֹתָא, v. supra.—b) *spread; pitched*. Ohol. VII, 2. Tosef. ib. VIII, 2; a. e.

Hif. נְמוֹתָא 1) (neut. verb) *to incline*. B. Mets. 59^b נְמוֹתָא the walls of the school-house bowed (threatening to fall). Ib. נְמוֹתָא and so they still stand bending over. Ber. 11^a נְמוֹתָא, v. נְמוֹתָא. Keth. 84^b; Erub. 46^b one is inclined (in favor of R. Akiba's opinion), i. e. the presumption is in his favor, opp. definite decision for general practice. Y. Snh. I, 18^a bot. (ref. to I Kings XXII, 19) נְמוֹתָא these argued in favor, and those against. R. Hash. 17^a נְמוֹתָא and He who is abundant in kindness inclines (the scales) towards the side of kindness; a. fr.—2) *to decline, move sideways*. Keth. 10^a a man walking in the dark, נְמוֹתָא if he moves sideways (towards the door), he finds it open, if he does not (but strikes against the door) &c.—*Transf.* *to perform coition without violently tearing the hymen*. Ib.—3) (act. verb) *to bend; to wrest judgment*. Mekh. l. c. נְמוֹתָא say not, because he is a wicked man, I will turn the verdict against him. Peah VIII, 9 נְמוֹתָא a judge that takes a bribe and

perverts judgment; a. fr.—4) (after Ex. XXIII, 2) *to decide by majority* (cmp. נָטַר). Snh. IV, 1 'וכ' in civil law a majority of one decides in favor or against (the claimant), 'וכ' in criminal law a majority of one decides in favor of the defendant, but for a verdict against the defendant a majority of two is required, v. נָטַר. Mekh. l. c. put to death on a majority vote; as incriminating witnessess must be two, so must the majority be two.—*Part. pass.* מְנַטֵּה; f. מְנַטֵּה *reclining, bending over*. M. Kat. 21^a; Yeb. 103^a 'בין מ' standing, sitting or reclining. Kel. IV, 3; Tosef. ib. B. Kam. III, 10 על 'היה מ' על 'היה מ' if the vessel was misshaped so as to bend sideways like a sedan chair. Ib.; ib. 5 צרה על צרה—V. מְנַטֵּה.

דילמא .. נָטַר ch. same. Snh. 26^a נָטַר perhaps the opinion of the Lord inclines after the majority. Y. B. Bath. II, end, 13^c 'וכ' a tree the branches of which hung over that Roman's ground. Ib. ויל קוין מה נטשה ג' דיריה go and cut off what hangs over his ground; a. e.

לית איפשר ולא נָטַר Y. Ber. II, 4^b top נָטַר it is not possible that he should not turn the discussion (so as to mention the exodus from Egypt; v. Bab. ib. 13^b).

נְמִיּוּת, נְמִיּוּת f. (preced.) *spreading*. Ohol. VII, 2 as a tent is spread; Tosef. ib. VIII, 2.

נָטַל m. (נָטַל) *heavy*. Y. Snh. VI, 23^d bot., v. נָטַל.

נְמִיּוּת, v. נָטַל.

נְמִיּוּת f. (נָטַל) 1) *taking; lifting up; carrying*. Zeb. 34^a; Macc. 14^b נְמִיּוּת death penalty. Y. Sabb. VII, 10^c נְמִיּוּת taking life (destroying vitality); Bab. ib. 75^a; a. fr.—Meg. II, 5 לילב נְמִיּוּת taking up the festive wreath.—Pesik. R. s. 10 נְמִיּוּת ראש lifting up the head (with the ambiguous meaning of 'taking off the head' or 'promotion'). Lev. R. s. 17; Y. Ber. II, 5^c bot. נְמִיּוּת רשות, v. נְשִׂיָה.—Y. M. Kat. III, 82^a top, a. e. נְמִיּוּת צפורנים cutting the nails; a. fr.—2) נְמִיּוּת ידים, or 'נְמִיּוּת washing the hands before and after meals &c. Hull. 106^a, sq. Sot. 4^b; a. fr.

נְמִיּוּת, Targ. Ps. LV, 9, v. נָטַל.

נְמִיּוּת ch.=h. נְשִׂיָה, esp. *washing the hands*. Ber. 22^a נְמִיּוּת they abolished the washing of hands (before prayer or studying the Law).

נְמִיּוּת f. (נָטַל) 1) *planting; plant*. Cant. R. to VI, 11 נְמִיּוּת when you plant them. Ber. 35^a נְמִיּוּת that which belongs to the vegetable Kingdom. Snh. 68^a נְמִיּוּת קישואין planting of cucumbers; a. fr.—Esp. *young tree, shoot*. Bets. 25^b נְמִיּוּת the law concerning young trees in a field &c. Taan. 5^b bot. נְמִיּוּת remove the beam from &c. Gitt. VI, 1 נְמִיּוּת even if she says, get me my letter of divorce (instead of 'receive for me'). Ib. 78^a נְמִיּוּת I take up thy letter of divorce from the ground. Pesik. R. s. 26, end נְמִיּוּת עיני I lifted up my eyes. Ber. II, 8 נְמִיּוּת לא כל הרוצה לנשוא לו את השם נְמִיּוּת Y. ed., not every one who desires to assume a name, may assume it, i. e. not

a field of a S'ah's size is required, v. infra; a. fr.—Pl. the endurance of young plants and the beauty &c., v. נְמִיּוּת. Shebi. I, 6 נְמִיּוּת if ten young trees are scattered over a field of one S'ah's size, we may plough the entire field for their sake (on the eve of the Sabbatical year); Succ. 34^a, a. e. נְמִיּוּת the law concerning young trees in a field &c. Taan. 5^b bot. נְמִיּוּת may all shoots taken from thee be like thyself. Y. Yeb. I, 2^b נְמִיּוּת he planted five shoots, had five sons; a. fr.—Hag. 14^b, a. e. נְמִיּוּת he mutilated the shoots (of the garden of religion, v. נְמִיּוּת), i. e. became irreligious, v. נְמִיּוּת.—Mekh. B'shall., Shir. s. 10, v. נְמִיּוּת.—2) *pitching a tent, putting up a temporary structure*. Meg. 5^b, a. e., v. נְמִיּוּת, a. e. not

נְמִיּוּת, v. נְמִיּוּת II.

נְמִיּוּת, v. נְמִיּוּת.

נְמִיּוּת m. 1) part. pass. of נְמִיּוּת.—2) *observance, worth observing*. Targ. O. Ex. XII, 42.—3) *in secret*. Targ. Job IV, 12.

נְמִיּוּת m. (preced.) 1) part. of נְמִיּוּת.—2) *guardsmen*. Targ. Ps. CXXVII, 1. Ib. CXXI, 4; a. fr.

נְמִיּוּת f. (נָטַל) *guarding*, esp. (with ref. to Lev. XIX, 18) *bearing grudge*. Sifra K'dosh., Par. 2, ch. IV ויכן how far does the law forbidding to bear grudge extend? If you ask your neighbor for the loan of an axe, and he refuses, and the next day he asks thee, say not, I am not like thee; Yoma 23^a.

נְמִיּוּת ch. same, *watching, proper care*. B. Mets. 42^a, v. נְמִיּוּת. B. Kam. 48^a נְמִיּוּת he assumed the duty of guarding. Ib. נְמִיּוּת the duty of guarding rests upon him. B. Bath. 7^b, a. e. נְמִיּוּת scholars require no guard; a. fr.—Pesik. Hahod., p. 56^a, v. נְמִיּוּת.

נְמִיּוּת f. (נָטַל) *renunciation, giving up*. Y. Peah VI, beg. 19^b (ref. to Ex. XXIII, 11) נְמִיּוּת there is another resignation like this (הַפְקָרָה). Ib. נְמִיּוּת the superfluous ונשאתה (Ex. l. c.) intimates a limitation: *this* you must resign indiscriminately for the benefit of the poor or of the rich, but &c.

נְמִיּוּת (b. h.; cmp. נָטַל) 1) *to move, carry off; to receive, take*. B. Mets. I, 1 נְמִיּוּת the one (of the claimants) gets three shares &c. Y. Sot. I, 16^d bot., a. e. נְמִיּוּת what reward did they get for it?—Sifra Sh'mini, beg. נְמִיּוּת נשלו להם they got (their punishment) from Sinai. Sabb. 151^b נְמִיּוּת take away what thou hast put into me. Arakh. 16^b; B. Bath. 15^b נְמִיּוּת remove the chip from between thy eyes (Ag. Hatt. שרשך) remove the beam from &c. Gitt. VI, 1 נְמִיּוּת even if she says, get me my letter of divorce (instead of 'receive for me'). Ib. 78^a נְמִיּוּת I take up thy letter of divorce from the ground. Pesik. R. s. 26, end נְמִיּוּת עיני I lifted up my eyes. Ber. II, 8 נְמִיּוּת לא כל הרוצה לנשוא לו את השם נְמִיּוּת Y. ed., not every one who desires to assume a name, may assume it, i. e. not